

A
Compendious and most
meruailous Historie of the latter
times of the Iewes common
VVeale.

Beginning where the Bible or scrip-
tures leaue, and continuing to the utter sub-
version and last destruction of that Coun-
trei and people.

H
Written in Hebrue by Ioseph Ben Gorion,
a noble man of the same Countrey, who sawe the
most things himselfe, and was authour and
doer of a great part of the
same.

Translated into English by Peter Morwyn,
of Magdalen Colledge in Oxford.

And now newly corrected and amended
by the said translatour.

AT LONDON,
Printed for Thomas Adames,
dwelling in Paules Church-yarde,
ouer against the great North doore.

An. Do. 1593. +

The Authors Epistle to the Common Reader.

interpolator's Historie of the later

Being now and requested of a friende that
I would take my hand to translate this part of
the historie of the Jewes, to the intent that as
there is amongst vs already in our native

language the first translation of the same

tion, and the continuance also for a long space in

the Bible, and annexed to the same: so there might

belikewile an understanding and declaration to all

men in the English tongue, as well as in other of the

destruction of so famous a common weale: I both

thought it honest to touch to god and my duty, and

and almost unwillingly to be so importuned with hope

many prophecies of the same, and we

destruction not only of the same, but also

to of the whole commonwealth, and the not no-

ification in our tongue, and the same of the same

For the performance thereof, after long weighing

and debating of the matter, it was thought most con-

venient, not to burden the tedious heereof, with

the handling of all the particulars, as is the

great history of the same, and to leave it with the dy-

course of the same to the Romans, together with

many other acts of other nations, nothing at all

pertaining to the history of the Jewes: but that we

should briefly and shortly set downe the same, and that



The Authours Epistle to the

Reader.

Re

BEing mooued and requested of a friende, that I would take in hand to translate this part of the historie of the Iewes, to the intent that as there is amongst vs already in our native tongue, the originall beginning of that nation, and the continuaunce also for a long space, in the Bible, and annexed to the same: so there might be likewise an vnderstanding and declaration to all men in the English tongue, as well as in other, of the destruction of so famous a common weale: I both thought it honest to further so good an attempt, yea and almost dishonest to repulse his request (opportunity & leysure seruing me) considering also how many prophecies there be in the Scriptures, of the destruction not onely of the citty Ierusalem, but also of the whole country, and no specialitie nor notification in our tongue of the fulfilling of the same. For the performance whereof, after long weighing and debating of the matter, it was thought most convenient, not to burthen the desirous heereof, with the prouiding of so chargeable a volume as is the great history of Flavius Iosephus, that writ the discourse of the same to the Romanes, together with many other actes of other nations, nothing at all pertaining to the history of the Iewes: but that wee should plenteously content mens desires, and satisfie our prefixed end abundantly, with a far more briefer, much lesse costly, and as sufficient a commentarie for our purpose, nothing inferiour to the other in veritie, yea written by the same Iosephus, as the tenour and contents of both the bookes doe import,

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although he name himselfe in this Ben Gorion (that is) the son of Gorion; and in the other the sonne of Mattathias, which is a thing so comon in the Iewes Genealogies, that men needs not seeke farre for the like, for one man to deduct his descent from diuers names, of Father, grandfather, or great grandfather, of the fathers side, or of the mothers side, nowe taking the name of the next, nowe of the most noble of his kindred. But how soeuer the names be vnlike, the histories doe so agree, that they may wel be thought to be written by one man; this vnto his countrymen the Iewes, or for them that desire no more but a iust rehearsall of the things concerning that onely country: the other for the Romans, or for the that desire to vnderstand of the feates of the Romanes in the time of that age, which wee thought not to be necessary for our purpose. We determined therefore to take in hand this Ioseph, or rather this his owne epitome or abridgement of his great booke, yet the whole historie of the Iewes notwithstanding. In the translation whereof, what paines is taken, not onely in restoring diuers words that were depraued and corrupted in the Latine text, yea & some whole members of sentences left out, which were expressely in the Hebrue, but also that the Hebraicall formes of speech so discrepant from our phrased & accustomed manner of speaking, might be framed vnto our vulgar and familiare communication, that they might be the better vnderstood: I referre it vnto the iudgment of them that be expert in the tongues, who if they list to conferre both the textes, they shall euery where espy a great dissimilitude between the words of both, and sometime find whole members of sentences transposed: yet I trust they shall likewise confesse,

To the Reader

esse, both that I haue not swarued any thing from the sence and meaning of the authour, which I most attentiuely did alwaies ponder and consider, as the thing most profitable for our purpose, and also that it was necessary so to do, to fashion it vnto our manner of speaking. For whereunto serueth it if it shold not be vnderstood? were it not as good to remaine still not vnderstood in a strange tongue, as not vnderstood in our owne, if such translations, word for word, be to be counted in our tongue, being turned into our words onely? This therefore was chiefly endeuoured, that it might be framed and come most nigh vnto our vulgare tongue, not to our vulgare words onely: and yet it shoulde not be disframed, nor digresse from the true meaning of the Historiographer.

Seeing then that it may nowe be read in our mother tongue, and vnderstoode also, our hope is, that our trauaile shall not be lost, but that thou likewise for thy part (gentle Reader) wilt diligently peruse and reade this history, worthy of so great paynes to be bestowed vpon it, both for the pleasantnesse of the matter, and also for the inestimable profite that thou maiest take thereby. For pleasure, who would not be very much delighted and desirous to vnderstand the end, and what became at length vpon such people, that hee hath hearde so much of, as euery man hath read and hearde of the Iewes in the Bible, and otherwise? besides the delectation, in perceiuing things of so great antiquity? Euery mā delighteth to beholde the pictures of auncient persons, as of Hercules, Hector, Iulius Cæsar, Arthur, and reuerenced the as though they were halfe Gods: how much more pleasure shold it be, to behold the liuely

To the Reader.

images of theyr mindes, which appeare in their actions
and deedes, while they were here in this life, wher-
by he should learne to knowe good from euill, & by
the applying of their deedes vnto our maners, with
considering the euents and successes they had of theyr
actions, wee may take eyther an example, for some
admonition or occasion to amend our luyes, wher-
in besides pleasure is also profite. As when thou see-
est the Iewes here afflicted with diuers kinds of mis-
erie, because they fell from God, then maiest thou be
admonished hereby, to see the better to thine owne
wayes, least the like calamities light vpon thee, kno-
leste thou be so fonde to thinke God wil more spare
thee, which art but a wilde Olive, and but grafted in-
to the stocke of fayth, if thou bring forth naughtie
fruite or no fruite, then he did the naturall branches
the Iewes, which sprang naturally of the roote it
selfe. Thou shalt reade heare of terrible and horrible
euents of sedicion and rebellion, yea, there was no
such cruelty exercised vpon them by their externall
enemies, as they vsed among themselues one vpon
another, subiects against their Princes, and subiects
against subiects: insomuch, that nothing hastened
theyr destruction so greatly, as theyr owne dogged-
nes and intestiue hatred. Be thou warned therefore
by theyr harmes, and take heede that thou maiest a-
noyde the like. Consider moreouer and marke wel,
the Iewes were counted Gods people, the Romanes
contrary, his enemies: as without all doubt, hauing
no knowledge of God, and beeing idolaters as they
were at that tyme, they could not be Gods people:
yet for all thys, God would they should preuaile a-
gainst the Iewes, and subdue them vnder their yoke.
Wherby we may learne how greatly God is incen-

To the Reader.

sed against iniquity, inſomuch that hee will rather
bring in vpon his own children a nation more wic-
ked, then to leave them unpunished, to run forward
in their wicked rage. Such profitable enſamples and
leſſons are in this hiſtorie without number, which
if I ſhould recte all, I ſhould bring the whole booke
into the Preface. We will therefore be content with
theſe few at this preſent, neyther as all, nor as the
chiefe, deſiring and wiſhing chiefly (good Rea-
der) that thou wilt find ſat in theſe onelie,
but all, and not onelie ſend them out, but note them,
and imitate them in thy living and ordering of thy
doings, which if thou doe, then haue wee the ex-
pected end of our paines and trouble, and thou
the proſite, wherewith all parties may
laſſly, or wil glaely be contented
and ſatiſfied.

the Jewes, which ſprung naturally of the roote
leſſe. Thou ſhalt reade here of terrible and horrible
events of ſedition and rebellion, yea, there was no
ſuch cruelty exerciſed vpon them by their external
enemies, as they vied among themſelves one vpon
another, ſubjects againſt their Princes, and ſubjects
againſt ſubjects inſomuch, that nothing haſtened
their deſtruction ſo greatly, as their owne dogged-
nes and inſolent hatred. Be thou warned therefore
by their harmes, and take heed that thou maiſt a-
void the like. Conſider moreover and marke well
the Jewes were counted Gods people, the Romans
contrary his enemies: as without all doubt, having
no knowledge of God, and being idolaters as they
were at that tyme, they could not be Gods people:
yet for all this, God would they ſhould preſent a
gainſt the Jewes, and ſubdue them: vnder their yoke.
Wherby we may learne how greatly God is incen-

To the Reader.

led against inquiry, in some instances will rather
bring in upon his own children a nation more war-
ked, then to leave them unmolested to run to ward
in their way of life. Such a probable consequence
I should not think it fit to fore without number: which
it should be to all. I should bring the whole book
into the face. We will therefore be content with
these few at this present, rather than all, nor as the
chief: defining and willing chiefly (good Res-
der) of the most material and not the chief on the
but all, and not only find them out, but to them
and in the most orderly and ordering of the
doings: which is the end, which we have the ex-
pected end of our pains and trouble, and then
the promise, which we shall parties may
fully, or will be by be concerned
and lastly.

Em Roper a a b b c c d d e e
f f g g h h i i
k k

✚ The state of the common
VVealth of Iurie, from the Macha-
bees, vnto the last destruction and sub-
uersion of the same.

According vnto those thinges that
we haue found in the booke of Jo-
seph the priest, sonne of Gorion, and
in other booke written according
to the most certaine verity, we will vnto
foorth and rehearte some thinges for the
comfort that may come thereof, especially
seeing all the prophets haue bent and di-
rected theyr propheties and foretellings of
thinges to come, to this p[ri]cke, y[et] the king-
dom of the house of *Dauid* shold be resto-
red, and flourish in time to come. Wherefore,
if there had been any kings of the house
of *Dauid*, during the time of the seconde
house, or second temple, then should wee
haue been in suspence, yea, even nowe al-
ready our hope had been dashed. But there
was no kingdom of the house of *Dauid* in
that age, save onely a certaine dominion
that *Zerubabel* and *Nehemia* had. Yea, ra-
ther the kingdom remained at that time
to the house of the *Machabees*, and them
that were toward them, & their seruants.
But now to the purpose.

A.

When

The state of

When Alexander the first king of the
Greekes, had fortified and established his
kingdome, he died, being yet but a young
man, & his kingdom was diuided among
four of his captaines, as it is written,

Dan. 8.

Whiles he is yet alive, his kingdom shalbe broken & deliuered into 4. coasts of the heauens.

He left behind him a son of tender yeeres, called Archelaus, whose tutor or gouerner perceiuing him to be toward, gaue him impoysoned drink, and made him away.

These captaines made war one vpon another, of whom one that was named Ptolomee, procured Moses law to be translated into Greeke, to the intent he might finde some occasion to pick a quarrel against Israel. For by their law he sought meanes to withdraw the from their religion, according to the Psalmic. Many a time haue

Psal. 124

they afflicted me fro my youth may Israel now say. There were 70. auncient men that translated the Lawe, whom Ptolomee the king seperated one from another, putting every man a part in a house by himselfe. But they all agreed in one sense, albeit they changed 13. places, which was not done without miracle, that they all agreed together in the meaning and wytyng,

the Machabees.

2.

as though one alone had written it. These
 13. places be these. First, God created in
 the beginning. Here no worde of thing is
 put before the name of God, and also for
 that in the Greeke tongue, the thing that
 doth, is put before, & that that is made, is
 placed after, least this worde *Bereshiuh*
 should be taken for a creator, and *Elohim*
 for a creature. The second, *I wil make man*
 according to the image and likenes: that it
 should not be thought, as though he were
 one that consulted with other therein. The
 3. And God finished in the sixt day, & rested
 the seuenth. Least it should seeme as though
 he had made any thing in the seuenth day,
 and in it ended his working. The 4. *Goe*
to, I wil goe downe, and there will confounde
their language, least by speaking in the
 plurall number, hee should haue beene
 thought to be many. The fift. *And Sara*
laughed, speaking to them that stood by her:
because Ptolomee the king should not mock
them, and say, Who shewed you what
he sayd to her selfe. The sixt. *Because in*
their furie they killed an Oxe, and in theyr
will they brake the crib. Least y king should
 deride them, and aske, *What hath a man*
to doe with an Oxe. The seauenth. *And*

Gene. 1.

1, for we.

Gene, 2.

Sixt for
seauenth.

Gene, 2,

1, for we.

Gene, 18,

With the
that stood
by her, for
to her
selfe.

Gene, 42,

Crib for
an Oxe.

The state of

Exod. 4. Moses tooke his wife & his sons, and set them
That y
coude
beare a
man, for
an Assc.
vpō that that could beare a man. Least y king
should delude our maister Moses, because
he rode vpon an Assc: and that he should
not say, Howe should an Assc beare a wo-
man and two childzen: He would neuer
haue done it, if he had not beene a begger,
or base person. The eight. And the dwel-
ling of the children of Israel in Egypt & other
lands, was 430. yeeres. Notwithstanding,
they abode not in Egypt but 210. yeeres,
and that is, that they: Father Jacob tolde
them: Descendye, (the letters of the which
wozd in Hebrew signifie 210.) thether.

Exo. 12.

177

Exo. 24.
Little
ones for
Princes.

Num. 16
Of va-
lure, for
an Assc.

Furthermore, the computation of 430.
yeeres, is from the yere that Isuacke was
borne, which was the holy seede vnto A-
braham. The 9. And vnto the little ones of
the children of Israel stretched hee not his
hand. As who would say, Yea also vnto
their little ones he stretched not his hand.
Euen because he should not say, the great
men escaped, but the childzen of the sons
of Israel escaped not. The 10. I tooke of
them nothing of valure. Least he should say,
He tooke not an Assc, but he tooke one re-
ward. The 11. Which things thy Lord God
hath diuided, that they may shine vpon all
people.

the Machabees.

3.

people. Least he should take an argument thereof, and say, How the holy and blessed Lord hath divided them to all people, and hath given them licence to worship them.

Deut. 4.
That they may shine, is added.

The 12. Hee went and worshipped strange gods, which I commanded not to worshipping. Least he should say, How hast thou called them to strange worshipping of Gods.

Deut. 17.
To worshipping, is added.

The 13. They translated an Hare, *in* *the* *feet*, because the kings wife was called Hare, least she should say, the Jewes mockt me. When these seuentie Elders had translated the lawe into the Greeke tongue, Ptolomee reioycing much in their wisdom, honored them with princely apparel & grent rewards, brought them home againe, mery and glad. Moreover, he sent by the oblations to our God. At that time there were many that condescended to follow the lawes of the Grecians, but these seuentie refused. Not long after, captaine Selencus, Ptolomees companion in office died, in whose steede Antiochus reigned in Macedonia. This Antiochus making war upon Ptolomee, bereft him of all his dominions, and slae him. After that, he subdued all the land of Israel then under the regiment of Ptolomee, and waied very proud.

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Hee hated Israel also, because they loued *Ptolomee*, and ayded him in the warres against hym. This is that *Antiochus* that builded a great Citty vpon the sea coast, and called it *Antiochia*, wherin he made a golden Idol, commaunding that the children of Israel shoulde be brought vnto it, and worshop it. But some of them chose rather to suffer death for the religion of their God, & some other fel from the synagogue their mother Church. Befoze thys he toke away also their saboth, their new Moone, and league of circumcision: forbidding y in any wise they should obserue these commandements in any place thorow out all his dominions. For the which he put many of the Israelits to death, and oppressed them more, then did euer any of their enemies or aduersaries. The second man in honoz next himselfe in Ierusalem, was one *Polipus*, hee erected an image in the Temple, commanding the people of Israel to worshop it, and whosoever was disobedient, to be slaine. Therfoze he put to death *Hanna* and her 71 children, as it is mentioned in other places. When *Antiochus* perceiued thys, it increased his hatred towards Israel, insomuch that he did his

the Machabees.

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his indention that none of the should scape
or be left alive, except such as wold wor-
ship the image. When fled many of the Is-
raelites to the mount *Modit* & to *Jericho*,
because of the lawe of *Polipus* & *Antiochus*
his lord, hauing to their gouernoz & high
priest *Mattathias* sonne of *John* other wise
called *Cassianus*. The priest moyned the
to fast, & punish themselves befoze the lord
with weeping, sackcloth & ashes. And after
this he saith vnto them. If ye wil receiue
your liues for the holy Lord, why dye we
like women? Let vs goe & fight wth *Polipus*,
and if we die, wee shall die with honour:
peraduenture the holy & blessed God will
help vs, & wil not rote out the remnant of
Israel. To this counsell euery man assen-
ted, & made a couenant with him vpo this
thing. *Polipus* hearing this, gathered bys
force together, & made toward the to de-
stroy the, & what Israelite soener he found
in his way, he slew him. *Mattathias* the
priest and all the remnant of Israel, vn-
derstanding y^e *Polipus* came against them,
they went vpo the mount *Modit* wth theye
wiues & chyldezen. The put he himself and
hys sons in armoz. He had 5. sons, *Judas*
the eldest, the next *Jehonathan*, the thyrde
Jochanan,

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Joachan, the fourth *Schimeon*, the fifth *Ela-*
far. All these were valiant and good men
of war. When *Polipus* came to them, he
craftily spake to *Mattathias*, saying:
Thou art one of the chiefe men in Israel,
and a man of hono: & estimation. Come
downe therfore, and all that be with thee,
worship the Image, & strine not against
the king, that ye may liue. and not be de-
stroied. Thou shalt be their prince also, if
thou wilt be confirmable. But the priest
in no wise would be seduced by him, but
rather cursed & reuiled him. *Mattathias*
had an altar at the fote of the hill, wher-
upon when he had offered sacrifice to the
most blessed God, there came one of the
wicked Israelites out of *Polipus* campe, &
killed vpon it a swine. This villaine was
young & lustie, but the priest was old: yet
when he saw what this lewd fellow had
done, crying vnto his God to helpe him,
and strengthen him, he chalenged a com-
bate betwene himselfe and the fellowe.
Which thing beeing liked both of the fel-
low, & of *Polipus*, with his whole Armie:
& *Mattathias* came down with his drawn
sword in his hand, and the felow stood a-
gainst him ready to receiue him. But the
priest

priest rushing vpon him, by the assistance
of his God, overcame him, cutte off his
head, and cast his carkasse vpon the Alt
er: wherat *Polipus* and his whole host
were much astonied, beholding one ano
ther. The priest stood stil by the altar, cry
ing, which of you wil come to me man for
man? Then *Polipus* picked out a strong
champion the best of all his Arme, and
brought him out of the arrayes of his host,
to teach him his lesson, how he should be
haue himselte with the priest. The priest
herfore drew toward the campe with his
naked sword in his hand, as though hee
came to ioyne with their champion: but
leaving him, he turned his sword vpon
Polipus, stroke off his heade, & fled to the
sil. Then blowing their horns, & making
shoute together, they rushed downe vpon
the Grecians campe. But when the
Grecians saw that their ground captain
was slain, they fled. *Chastimanis* and his
sons with all Israel folowed the chase, &
perthrew them, and made a great slaugh
ter. This done, *Matathias* the priest went
to Jerusalem, purified the Temple, resto
red the worshipping of God, & comman
ded all that were borne during the tyme
of

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of *Polipus* to be circumcised, for by the
means of his inhibition, they were uncir-
cumcised. Thus being established, he sat
upon the throne of the kingdom, & drove
the Greeks out of the land of Israel. His
kingdome endured one yeere, which was
the 212. yeere from the building of the
second house. After this he fell sicke, & like
to die, charged his sons to keep the obser-
uations of the Lord, and to walke in his
waies: also to play the men against the
Grecians, for the religion of the Lord.
Then brought he forth *Judas* a tall man
and a hardie, and placing him in the sanc-
tuary, took a horne of oyle, and powred it
upon his head, wherat the Israelites clap-
ped their hands, and gaue a great shout,
saying, God saue the king, God saue the
king. Some after, *Judas* gathered an ar-
my of Israel, & made an expedition against
the remnant of the Greeks that were left
in the holds of Israel, and whatsoever he
tooke in hand, God gaue it good successe.
Notwithstanding, *Antiochus* sent against
him a puissant army, vnder the leading of
one captain *Peloni*, against whom *Judas*
so warred, that the Grecians went to
wreck, so he espied his time when they
were

they were destitute of victuals, and speedily set
 upon them, beat them down handsmoth, &
 approached to captain *Pelomius*, helwe y va-
 nantest about him, yea, & him also. When
Antiochus heard this, hee was in a great
 rage: wherfore he chose out a most vali-
 ant captain, called *Lysias*, and sent hym a-
 gainst *Jerusalem* with a 1000. horsemen,
 and footmen without nuber. *Indas* having
 knowledge thereof, commaunded a fast
 throughout al *Israel* for 3. dayes: after,
 hee ke muster of al his armie, & made ouer
 them captains of thousands, hundreds, fif-
 ties and tens. These said to their souldi-
 ers, *Whosoever is afraid. &c.* Whereupon
 many of the people returned home, yet
 there remained 7500. of such courage
 that they would not haue run away
 from a hundred. *Lysias* diuided his host
 into three parts, committing them vnto
 three captains, *Nicanor*, *Bagrius*, and *Ptole-
 maeus*. But after the *Israelites* had once
 giuen a great shoute, the Lord beat down
 the *Greekes*, so that the *Israelites* de-
 stroyed nyne thousand of theyr enemies,
 and spoyled the whole host; and they
 that remained alyue, tooke themselves
 to flight. The next day King *Indas*
 kept

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kept his Sabbath, together with all Israel in the campe, for the battaile was upon the 6. day. The morrow after, the Israelites returned to the spoile of those that were killed, and after to pursue other that were not able to resist: but they found none, for they were fledde into *Astaron Karnaim*. During the time of these warres, *Antiochus* invaded the lande of *Parthia* for they had moved warre against him and done him iniurie.

Wherefore hee sought against them, but hauing the ouerthrow at their hands he returned to *Antiochia* in great shame. Where also he found his armies with another dishonour and foile. Where with he was in such a rage, that he gathered together all the valiantest and best warriors in all *Grecia*, yea all that were able to beare weapon, swearing he wold bring with him such an armie, that all ground about *Ierusalem* should not suffice them to stand upon. That he woulde haue with him, even so his footemen onely. And he set forward his hosten, with horses and wagons laden with all manner of munition for the warre: as bowes, shields, targets, swordes, & speares, brestplates, and

the Machabees.

7.

men, besides a huge number of Elephants, and such, that a dozen valiant men might fight upon one Elephant, the Elephants being to them as a fortress. But seeing Judas taking hart to him, put his trust in his God, & ioyned battaile with him. At length when he with the power of Israel approached to the Elephants, they slew them downe right, so that the Elephants roared, the Horses and all the beasts that drew the baggage and furniture, were very sore afraid. King Antiochus also being mounted upon his Mare, and not able to sit her in her flight, was thrown down. His servants therefore finding him, took him up, and bare him awhile upon their shoulders, and (being a corpulent and grosse man) they were not able to carry him further, but cast him down in the way. The Lord had plagued him also and his whole host before with many scab, or rotten matter, & with other most horrible diseases: therefore as he saw all these thinges, he confessed it to be the hand of god. Whereupon he made a vow, that if he escaped, hee would circumcise himselfe with all his souldiers, and wolde convert them to the worshipping of the God

Repentance
without
mercy.

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God of Israel, but God heard him not. He fled therfore a foote as well as he might and dyed by y way through his greivous and soze diseases, and Opuer his son raigned in his steele. King Judas with all Israel, returned with great ioy to the house of the Lord, offered sacrifices: and as they had laid wood vpon the aulter, and the sacrifice vpon that, they called vnto the lord, louingly to accept their sacrifice, and in the mean space, fire came forth of the aulter by the owne accoord, consumed the sacrifice and the wood, the like neuer changed vnto them to this day. This miracle was wrought the 25. day of the moneth Elul. The king made an expedition also into Arabia, to war vpon the people therof, and made of them a great slaughter, brought them into subiection, and made them tributaries. In his returne he sette vpon a great Citty of the Greekes, wan it, and rased it. After that, he made a road into Greece ten dayes iourney, whereas came against him with a huge armie, the chiefe man in king Opuers realme next his person: but Judas discōfited him and all his people. From whence he went to the Citty Sipolis, that was vnder the Romans,

August.

the Machabees.

8.

mans, toheras came forth to meete hym
 odohas with a royal present, informing
 m y they had ever borne the Israelites
 od wil, were their neighbors & shewed
 hem pleasures. The king examined the
 matter, & found their words true: so re-
 uining their presents, departed thence.
 After this *Gorgorius*, a captaine of the Ro-
 mans, moued war with *Judas*, but *Judas*
 rooke a battaile with him, and destroyed
 his whole armie, so that none escaped. O-
 der son of *Antiochus*, hearing what *Judas*
 did in al Countries round about, he
 mustred all his people, leuied a puissant
 armie, wherewith hee came and besieged
Bethar. Then cryed *Judas* and all Israel
 unto they: God, with fasting and sacri-
 ces. The night after, *Judas* diuided his
 men into certaine bandes, commaunding
 hem to giue the Grecians a *Camisado*,
 and to enter their Campe whyles it was
 asleepe: which they dyd, and slewe very
 many of the best of the Grecians, about
 foure thousand, preparing neuertheless
 the fiede against the morrowe, where
 also the Israelites dyd beate downe
 many of the Grekes. In that battayle
 was slayne *Elcasar* sonne of *Marrabias*
 the

8
The state of
the kings brother. For when he espied on
with a golden sword upon an Elephant
he thought him to be king *Opiter*, who had
20. Elephants in his Armie. Therefore
he took hart to him, and beate downe the
souldiers of the Grekes on both sides
him, were they neuer so strong, till he
came to the Elephant. And because the
Elephant was so hye that he could not
reach them y^e late upon him, he throwed his
sword into the belly of the beast to pierce
thru the king, whereat the Elephant
sprang together and fell vpon *Eleasar*,
that he died there, so whose sake all *Isra-*
el mourned & made great lamentation.

But *Opiter* hearing this, straightway
made sute to king *Judas* for peace, and a
league to be made betwene them, which
after *Judas* had consented vnto, he retur-
ned home into *Grece* againe, and by the
way fell into y^e hands of his enemies that
slue him. After him succeeded *Demetrius*,
his enemy, who was y^e cause of his death.
There were at that time certain euill dis-
posed persons of the *Jews*, that serued the
king of the *Grecians* in his wars, name-
ly one *Alkimus*, who went to the king of
the *Grecians* at that time lying at *Antio-*
chia,

the Machabees.

9

hia, and stirred him to moue warre vpon
Israel, and king Iudas. By whose sugges-
tion Demetrius sent against Iudas a cap-
tain called *Nicanor*, with a strong army.
He now coming to Jerusalem, let *Iudas*
vnderstand that he bare him good will, and
was desirous to make peace, & enter into
league with him. Therefore as *Iudas*
came forth accompanied with his brethren
the sons of *Chasmonanie*, *Nicanor* met
him in the way, embraced him, and kissed
him: after that, led him to his pavilion, &
set him vpon his seat of honour. King *Iu-*
das also after he returned from the campe
made vnto *Nicanor* a great feast, calling
him and his noble men with him into Je-
rusalem, where they ate and drank at the
kings table. King *Iudas* was yet vnmar-
ried, wherfore *Nicanor* moued him to take
a wife, that he might haue issue, and not
lose his succession, whose counsel *Iudas* al-
lowed. This done, the lewd pickthanke
Alkimus declared to king *Demetrius* the
league that *Nicanor* had made with king
Iudas: whereat *Demetrius* being wroth,
writ vnto *Nicanor*, that he had intelligēce
of his traiterous practises. *Nicanor* was
in Jerusalem whē this letter was deliue-

The state of
red him. When Judas heard of the content
of the letter, he fled out of Jerusalem into
Samaria, where he sounded a trumpet,
gathered Israell together. Nicanor upon
these letters entred the house of the Lord
to seek Judas, but he found him not. When
he examined the priests, who swore they
knewe not where he was become. After
he had now sought him in every corner
throughout Jerusalem, and could not find
him, in a fume he swore he would beate
down the temple: and gathering together
all his host, he made speed against Judas.

When he heard of Nicanors coming,
he issued out of Samaria to meet him, and
after they had stroke the battel, Judas slew
of the Greeces to the number of 18. thou-
sand horsemen, took Nicanor alive, & was
minded to kil him. But Nicanor besought
him of pardon, alleaging that the king
knew wel enough, that he began not this
battaile with his good will, but least hee
should transgresse the commandement of
the king his maister. Wherefore (sayth he)
I humbly beseech your Maiesty not to kil
me, and I swear vnto you, that I will ne-
uer beare armour against you, nor annoy
you in any wise. Upon this the king made

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league with him, and dismissed him. So
 returned to the king his maister with
 same enough. After this Demetrius died,
 and Lysia his sonne reigned in his stead,
 yet the wicked men ceased not, but mo-
 ved agayne king Lysia to make a voyage
 his owne person, with a puissant army
 against Judas: but having the overthaw
 king Judas, he fled vnto Asdorum, till he
 had strongly repayred agayne his armie.
 When he came the second time vpon Judas,
 which conflict the Israelites were put
 flight. King Judas notwithstanding, fled
 either one way nor other, but called to
 his men, and exhorted them to return and
 fight by him, yet they wold not obey him,
 so he abode alone with his drawn sword
 in his hand, vnto whom none of his ene-
 mies durst approach nigh, but with charots
 and horsemen they environed him, and ar-
 rows shot at him, wounding him sore, till
 he fell downe dead vpon the ground, and
 they that were about him were taken a-
 way. The time that he reigned ouer Isra-
 el was six yeres. Many of the Grekes
 captaines were slaine also in that battell,
 and the king himself so wounded, that he
 was faine to get him into his countrey to

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be cured of his wounds. After he had reco-
uered his health, he returned again, came
to Jerusalem, & to all the cities of Israel
with the power of the Greeks, wherewith
hee so afflicted them at that time for the
space of foure moneths after the death of
Judas, that the like tribulation was neuer
sene in Israel. In the meane season, the
Israelites resorted to *Jonathas* the son of
Mattathias, and made king in *Judas* stead,
and were sworn vnto him. This *Jonathas*
fought diuers great battayles against the
Greeks, hauing the ayde of one *Sannius* of
the kindred of king *Alexander* the first,
who had made a league with *Jonathas*,
and toke his part against Greece, wasted
and spoyled it sore, til at the length y^e king
of the Grecians slew *Jonathas* by a traithe.
His raigne ouer Israel dured five yeres.
Then was *Schimeon* his brother king in
his stead. Against him *Antiochus* y^e second
king of the Grecians came to war. But
Schimeon met him, & laid first an ambush
to entrap the Grekes, and then ordered
his battailes in array against *Antiochus*.
After that, he with his whole host made a
face, sayning as though they fled, and re-
tyred, till they perceined *Antiochus*, who
pur-

persecuted them, to be within their danger,
then the ambush brake forth vpon the
Brekes, & made a very great slaughter.
After this *Schimeon* returned to *Jerusalem*
with great ioy. Then sent *Ptolomee*
king of *Egypt*, an imballage to *Schimeon*
king of *Israel*, offering him his daughter
in marriage. To this request when king
Schimeon had consented, *Ptolomee* came to
Jerusalem, where was made him a great
feast, & they were alied together. Where-
upon *Antiochus* king of the *Grecians* writ
to *Ptolomee* king of *Egypt*, priuily to mur-
der *Schimeon* king of *Israel*. Whom *Pto-*
lomee durst not but obey, for at that tyme
the king of *Egypt* was in subiection to the
Brekes. Therefore when *Schimeon* came
into *Egypt* to see his father in law *Pto-*
lomee, he was receiued with great feasting:
but in the same he had payson giuen him,
that he died thereof. Besides this also, his
son which came with him *Ptolomee* cast in
prison. These things iustly chaunced vnto
Schimeon, for that he had transgressed the
word of the Lord, that forbade all alliance
with the Gentiles. The tyme that he raig-
ned ouer *Israel* was 18. yerres. Then *Iohn*
his sonne reigned in his steade, who was

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called *Hircanus* in the greke tongue. At
saime *Proton* king of *Egipt* invaded
rael with all þ power that he could make.
But *John* the sonne of *Sobimeon* met him
and the Lord overthrewe *Proton* with
his whole host, that they were slayne
the *Israelites*, & pursued to the Citty *Dan*
gon, about which time þ *Israelites* made
trenches, and besieged it. Now within the
towne they had the Mother of King *Hir*
cannus, whom *Proton* caused to be set up
the wals, and to be scourged with whips
in the sight of her sonne. When *Hircannus*
saw the great affliction of his mother, he
would have raised his siege, and departed
from *Proton*. But his mother called vnto
him, and said, My deere sonne *John*, re-
garde not my trouble, for all chasteninge
come from God. Proceede manfully with
thy siege against this Citty, for it is in
great distress, and reuenge me, thy father,
and brother, murdered by *Proton*. The
king followed her aduise, and manfully
raysed a mount, from the which he batte-
red the walles with Engines of yron like
charets, tyl he began to shake. Wherefore
many of the souldiours of the towne fled,
and their companies began to scatter. *Pro-*
ton

Antiochus seeing this, commanded to afflict his mother yet more, & to increase her scourings, untill the entrails of *Hircanus* was moved, that he could not abide no longer to see his mother so cruelly handled, but left the siege, & let *Ptolomee* escape: who nevertheless killed his mother, and fled to Egypt. In the fourth yeere of King *Hircanus* raigne, *Pins* king of Grece came besieged Jerusalem with a great power and strength, whom *Hircanus* was not able to meet and encounter withall in the field, but suffered himselfe to be closed by the cittie. The king of the Grecians therefore raised great towres against the cittie, a part from the wall, digged a trench, and cast up a mount. Then planted they many Engyns named Rams against the gates, so that the cittie was hard besieged: they beat down one of the turrets that stood upon the wal, whereat all Israel was dismayde, and agreed together to issue out, to skirmish with them, whatsoever should come thereon life or death. Which althogh *Hircanus* liked not, yet they so did, & slew many of their enemies, put them also to flight, that they were constrained to encampe themselves further off from Jerusalem.

tent. When the Israelites came to the towers that the Greeks had builded, & raised them to the ground. Thus they assailed on daily, skirmishing with *Pins*, untill the feast of the tabernacles. Then sent *Hircanus* to *Pins*, desiring him that he would graunt them truce, and let the be in peace while the feast lasted. His request *Pins* granted, and sent a fat Ox to be offered to the God of Israel, covering his horns with beaten gold, and dressing him with fillets of chrysolite, & other precious stones. clad him also in a garment of purple, and diuers other precious cloathes. Hee sent moreover plate, both of silver and gold, full of diuers kinds of spices, all to be offered unto the Lord. When king *Hircanus* saw this, he went out unto *Pins*, and after hee had made peace with hym, he made hym and his chiefe men of war a great feast, & gaue him a present of 100. pound weight of gold: He went also with *Pins* to ayde hym agaynst the king of Persia, that at that tyme rebelled against him. But hee tarped there not long, because the time of Pentecost was at hand, wherefore king *Hircanus* and the host of Israel returned; but *Pins* & his army of the Greeks proceeded.

edeb. When the king of the Persians
 met in the field, *Pius* hymselfe, & van-
 quished the residue, that almost none re-
 mained. Wherof when tydings came to
Hircanus, he was very glad, & returned to
 Jerusalem with peace and ioy. After this
Hircanus made many great battels wyth
 the nations about him, & had ever the vic-
 torie. He also came to the mount of *Cor-
 can*, where he took a fort of the Sectaries
 and Samaritans, & rased downe the tem-
 ple that the sectaries had there as they
 house of Sanctuary, which they builded
 by the licence of *Alexander* the first king
 of the *Greekes*. He that builded it was
Manasse the priest, brother to *Schimeon*
 the iust. But *Hircanus* the hygh priest
 pulled it down two hundred yeres after it
 was builded. From thence he went to the
 Cittie of *Samaria*, and besieged it. This
 was the mother Cittie of the *Samaritans*
 and *Sectaries*, which was brought to such
 distress, by the long siege of *Hircanus*, that
 they within were fayne to eat the car-
 casses of dogges. The feast of Propitiation
 then being at hand, *Hircanus* made speede
 to Jerusalem to execute his office in that
 feast, (for he was the hygh priest) appoy-
 ning

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ting for generals of his army, *Aristobulus*
 his eldest sonne, and his second son *Antiochus*.
 In the meane season, they with
 the towne wrot to the King of Greece, to
 come to succour them, which he did with
 a great power. But these two young men
 the kings sons went to meet the with the
 strength of the Israelites, & gave them the
 overthrow, killing them by almost every
 one, to the number of ccc. fighting men,
 and the rest fled. That doone, the young
 men returned to the siege of *Samaria*. King
Hircanus theyr father had tydings of the
 coming of the Grecians against his
 sons, so that he perceived they shold hate
 the Grecians of the one side of them, and
 the Samaritans & Sedarics of the other.
 But he knew nothing what was happe-
 ned, for that victorie chaunced the it. day
 of *Tisbe*. His hart therfore was careful for
 his sons, and for Israel: notwithstanding
 he proceeded in his office according as the
 feast required. As he entred into the house
 of *Sanctum sanctorum*, or the most holliest
 to offer incense, and to call for merrie for
 his children and for his armie, he heard a
 voyce speaking vnto him: *Neuer trouble*
thy mind with thy children, and with the
 hoast

Septem-
 ber.

east of Iſrael, for yeſterday the Lord of
mercy heard them, and according to the
greatneſſe of his goodneſſe, for thy fathers
akes: Let thy hart therfore be right, and
thy hands pure. So the king going out of
the ſanctuarie, declared it to the people.
Whereupon the next day he ſent poſte to
ſamarita, & was assuredly certified againe
that this was true. Wherefore king Hir-
nias was magnified greatly of al Iſrael,
because they knew that the blessed Lord accep-
ted his doings, inspiring him with the ho-
ly ghost, and increasing his kingdom and
testimonies. After this, he took his journey
to Samaria, he sieged it a whole yeere, and
length wan it, slue al also that bare life
within it. He rased the walls, the palace,
and burnt up the cittie. He had wars also
with the Romanes, & the Arabians, and
God prospered all that euer he took in
hand. Shortly after, God gaue him rest &
quietneſſe from all that bloelt about him,
and from all his enemies, so that Iſrael
rested boldly in peace and tranquillitie all
his time. On a time the king made a feast
for all the Sages of Iſrael, that they might
like chere with him. And being plea-
santly disposed, he sayd, I am your schol-
ler,

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ler, & whatsoeuer I do, that do I by your
 authority. Wherefore I pray you if you
 see any fault in me, or if I do not as be-
 cometh me, tell me of it, & I may reforme
 mine euill way. When euery man greatly
 extolled & commended him, saying, This
 is lyke vnto thee, our lord king, so worthy
 of the kingdom & priesthood, so notable in
 good works whose works be done for the
 God of heauen, which hast also done so
 much good to Israel: The king was very
 well pleased with theyr answere, & re-
 ioyced greatly. Yet was there one among
 them, an vndiscrete man, called *Elesar*,
 who spake vnbauisely to the king: And
 it please your Maiestie, it were sufficient
 for you to haue the crown of the kingdom
 & ye might leaue of the crown of the priest-
 hood to the seede of *Aaron*, for as much as
 your mother was captiue in the mount
Modin. Incontinent the king was moued
 and sore displeased against the Sages:
 which certayn of his seruants that hated
 the Sages, and smelled somewhat of sects,
 perceiuing, one of them insourmed & king
 that whatsoeuer that vndiscreet persō had
 spoken, it was not without & aduise of the
 Sages. Whereupon the king demanded of
 the

the sages, What law hath that man made,
that in despite of the king speaketh things
to his reproch? They made answer,
He is worthy to be whipt. Then said one
of the Saduces, The matter is plain, that
according to the minds of the Sages, and
at theyr bidding, he upbayed the, and
therefore they would not awarde hym to
pe. Wherat the king held his peace, and
saue neuer a word to answer. So all the
joy was dashed & turned into sadness. The
next day at the commaundement of the
king, proclamation went to al the citties
in the kings dominions, that they should
stand to the ordinance of *Saboch & Birkus*:
and whosoener shoulde refuse to followe
theyr decrees, or woulde obserue the tra-
ditions of the Sages, and obey theyr wil,
shoulde suffer death. Thys was John
the hiegh priest; which had the priesthoo
buttie yeeres, and in the ende became a
Saducee. Notwithstanding the Israel-
ites obeyed not the kings commaunde-
ment, but rather pryncially followed the or-
ders of the Sages. The kyng hymselfe
and all his seruants followed the tradi-
tions of the Saduces, making inquisition
of them that stuck to the constitutions of
the

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the Judges, and putting to death as many as hee could get knowledge of. By these meanes he drew much people of Israel into this opinion. The time that *Hircanus* reigned over Israel, was 31. yeeres, and then he died. After him reigned his sonne *Aristobulus*, for he had three sonnes, *Aristobulus*, *Antigonus*, & *Alexander*. This *Alexander* was hated of his father, & banished out of his presence. He went therefore & made warre vpon *Tyre* & *Sidon*, subdued them, and compelled them to be circumcised. *Aristobulus* regarded not y^e high priesthood, but set light by it, wherefore he would not execute the office thereof, but took the kingdome vpon him, and set the crown vpon his head: and was called the great king. Besides this, he banished his mother, and *Alexander* her son, his younger brother, and would not suffer them to dwell in *Jerusalem*. But he loved his brother *Antigonus*, and made him Lieutenant generall of all his wars, setting him forward into the warres against his enemies. Wherin the young man *Antigonus* had good fortune, & prospered in all things that he took in hand, and returned safe to *Jerusalem*, where he entred into y^e house
of

of the Sanctuary to pray for his brother the King, which at that time was grievously sicke: and also to acknowledge before the Lord God, his goodness and mercie towards him, in that he ayded hym against his enemies. Then came a certain wicked person unto the king, & insourmed him with this tale: Thy brother (saith he) returning from the wars, inquired of thy health, & when it was told him thou wast sicke, he said, I will goe to him to day, and ryd him out of the world. When the king heard this, he was wroth toward the Sages, and commanded his brother to be apprehended & carried to the palace of Sarton, there to be kept in prison, till he had made further inquisition of this cause. In the meane space, the Quene, the Kings wife, commanded him to be put to death there, without knowledge of the kings mind. But when the king heard that his brother was kild, he cried mainly out and wept, smiting his breast in such sort with his hand, that he sowned, and much blood issued out of his mouth. He reigned over Israell two yere. After him his brother Alexander reigned, who was also called king Janai, being brought out of prison, where

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where his brother had put him, and made
king of Israel. He was a mightie man,
bailiant in all his warres against his ene-
mies, preuayling agaynst them. He had
warres with the Philistines, namely
Gath & Ascalon, whom he put to the sword
and overcame them. This man refused
not the priesthood, but was high priest.
It chanced on a time, when he stood at the
altar to offer sacrifice, one of the Sages
cast a *Cedar* tree vpon him, whereat he lay
by his right hand vpon the altar, crying
Giue me my sword. When the Sages
kneeled down befoze him, and swore they
did it not of any contempt, but rather (sa-
they) that we thus sporting befoze y^e lord
woulde be merry vppon the high solemp-
day. But the kings seruants answered
roughly agayn, saying, Although ye play
and reioice, yet it is not the manner of this
country, to vse any such dispiteful custom
with the king. The contention waxed be-
against them, tyll at length the Sages
spake euill of the king, casting in his teeth
that he was an unhallowed and suspect-
ed person, and that his grandmother on
the fathers side was a captiue in y^e mount
Modur, whereby her seed was steyned

The king was sore moued at that, in so
much that he commanded al the Sages to
be slain. Therfore, where so euer they found
them, in the sanctuary, or in the streets of
Ierusalem, they killed them footwith.
Then the king commanded that euery man
should obey the gouernance & traditions
of the Sabours. Both those dayes had the
Sages great tribulation, some felt vpon
the sword, some fled away, and some tar-
ried at home with dishonour and shame. Af-
ter these matters, the king made an expe-
dition into Arabia, entred the Country as
far as the rocke of the wilderness, against
Artam king of Arabia, and subdued hym
and. After that, he warred vpon Medaba,
and the whole land of Moab, vanquishing
hem, also bringing them vnder tribute:
and so returned with honoz to Ierusalem.
When hee had after this well bethought
him of his doings, it repented him of his
ill waies: wherfore he altered his mind,
and beganne to make much of the Sages,
committing hym to their ordinance, & obser-
uing their traditions. There were also at
that time, a kind of sect that were called
Pharisees, of whom such as had escaped,
the king sent to call them home again, and

* These I
take to be
the same
that he
calleth
Sages be-
fore.

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when

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when they were come into his presence, he
spake vnto them comfoꝛtable words, say-
ing. My brethren, ye shal vnderstand, that
the thing that is once done and past, must
needes be tearmed at it is. and cannot be
recuoked. And truth it is, you cannot excuse
the reproche that yee did me, noꝛ I cannot
call again the blood that I haue shed. Not
withstanding, I confesse my faulte vnto
you, and haue changed my indignation to
loue, praying you to put out of your heart
all rancour and malice, lay away all your
mourning & sorrowfulnes of your minds,
reioycing in your reconciliation & attone-
ment with me, and be of good chere. When
they made him answer : We wil not lay
away our hatred & enmitie, soꝛ thou spea-
kest but deceitfully, and we speake that is
truth. Furthermore, thou hast kyled our
chiefe men and Elders, neither hast thou
only done vs this iniury : but as *Hircanus*
thy father beganne this mischief, so y^e hast
holden on and continued it. Wherefoꝛe this
hatred betwæen thee & vs hath taken some
roote, neither can we leaue our sorrow and
mourning til thou die, and God take ven-
geance vpon thee soꝛ our sakes. When shall
we reioyce, when we see vengeance. So
they

they departed from his presence, neither did the king give them any answer at all. But when they perceived the king to be incensed against them, and by that means the matter might rebound to their owne harme, after consultation had, they went to the king of Greece, whose name was *Demetrius*, they told him what *Hircanus* and *Alexander* his sonne had done unto the Pharisees, and all the Israelites that bare them good will, and followed their traditions, and how they also hated *Alexander*, for the mischief that he had wrought the: so that if any man would come & reuenge the malice of *Alexander*, they would be ready to ayde him. *Demetrius* followed theyr aduise, & assembling together all his people, to the number of 40000. horsemen, and footment without number, he took his journey, and encamped against *Sichem*. Then king *Alexander* waged 6. thousand horsemen to ayde him. But the king of the Grecians wrote priuile to the aunciantes of the Sectaries, that they shoulde not ayde *Alexander*: to the souldiours also that *Alexander* had hired, hee sent rewards, golde and silver, that they returned home to their country, and ayded not

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Alexander, wherupon he was not able to withstand *Demetrius*. Therefore hearing that *Demetrius* was remoued from *Sichem* toward *Jerusalem*, intending to take him in the Citty, he fled by night with a few of his men to the mountains, & lurked there. When the men of *Israel* that were in *Iudea*, heard that the king was fled out of *Jerusalem*, and that the citty was in hazarde to come into the handes of the *Grecians*: they gathered themselves together, & stood for their liues, as though al had bene one man, to the number of 10000. and set upon *Demetrius* campe, killed al his best men of war, and spoiled his whole host, that he fled from them, and returned home into his Country with shame and dishonour. This done, the king took hart vnto him, and returned to his kingdom, but the *Pharisees* fled to *Bethshemes*, fortifying themselves against the king: who having intelligence thereof, gathered an army, & went against them, won the Citty, and took 800. of the chiefeest *Pharisees*, bound them in chains, and brought them to *Jerusalem*.

Then banqueted hee all his seruants vpon the roofe of his pallace in a very big place, where his learned *Pæres* did eate
and

and drinke, vntil he and they were drunke. And in his mery moode, hee commaunded those 800. Pharisees prisoners to bee sette forth, and to be hanged euery man of them vpon gallowes befoze him, at which sight he drunke and laughed hartily. After thys, he fel sicke the 24. yeere of his raigne, of a greuous disease, a quaterne Ague, y^e held him 3. yere : yet for all this he shrank not, nor lettred to goe to the war, to encounter and fight with his enemies, what spation soeuer they were of round about hym, as though he had bene a whole man. In the 27. yeere of hys raigne, which was the 3. of his sicknes, he made an expedition into the land of *Moab*, against a certaine Cittie called *Ragaba*, to get it by force. At which time he was very sick and weake : wherfore his wife *Alexandra* the Quene went with him, fearing least he should die by the way. And as he encamped himself against the Cittie, and vrged it sore with assaults, his sicknes increased vpon him more and more. Wherfore his wife perceiuing that he was like to die, wept bitterly for him, and sayd : To who shal I be so bold as to shew my face when thou art once dead, seeing thou hast wrought such mischeefe against

An honest
Wyfe.

The state of

gainst the Pharisees, whom all the land
fauoureth, and folowing their traditions,
obey their instructions: if they shal be dis-
posed to weake themselves vpon me and
thy young childzen, they shal haue ayde of
al y^e dwel in the land. The king answered,
Weepe not, nor shew any resemblance of
penisnes: I wil tell thee what thou shalt
do, and if thou wilt folow my counsel, thou
shalt prosper & raigne, thou and thy chyl-
dzen as thou woldest desire. Be it y^e I dye,
there is no man in the world neede know
therof. Tel thou euery man therefore that
aske for me, that I am sick, & will not that
any man shall come at me. In the meane
while annoynt & season me with balmes,
fight with a courage against this Citty, til
thou win it, and then returne to Ierusa-
lem with ioy: and beware thou put on no
mourning apparel, nor weape, but bring
me into Ierusalem, & lay me on a bed-like
a sick man and after cal together the chiefe
of the Pharisees, bring them where I am,
and speake vnto them gently in thys sort:
Alexander hath bene ever your enemy, I
know it very wel: wherefore take hym if
ye list, and cast him into the fire, or to the
dogs, or bury him, it shalbe at your choise

I know wel they are pittiful men, & so full
of mercy, that they wil bury me honoura-
bly, and shal appoint some one of my sons
whō they like best to be king. The Quene
in therfore as shee was instructed of the
king. And when she had won *Ragaba*, shee
joyfully returned to Jerusalem: after that
gathered together the elders of the Pharise-
es, and spake to thē as the king had adui-
sed her. The Pharisees hearing y^e the king
was dead, and that his body was in the y^e
hands to doe withall what they list, they
answered y^e Quene: God forbid we shold
doe this vnto our Lord, the annoynted of
God. Hee was the king and high priest:
what though hee were a sinner, yet his
death shalbe an expiation for him of al hys
iniquities. Therfore we wil bewaile him,
and mourne for him: yea, we wil cary his
coffin our selues vpon our necks, and bury
him as it becommeth a Kinges Maiestie:
and so they did. The time that he had raig-
ned, was xxviij. yeeres. After hym raigned
hys Wife *Alexandra* in hys steede: for
the Pharisees after they had finished the
seuenth day of the mourning, they com-
mitted the kingdome vnto her. She had
two Sonnes by the king: the elder was
called

The state of

called *Hircanus*, the other *Aristobulus*. *Hircanus* was a iust man and a righteous, but *Aristobulus* was the warriour, and a man of prowesse: besides that, of a familiar and louing countenance. He fauoured also the learned men, & folowed their instruction. But *Hircanus* his elder brother, loued the *Pharisees*. On a time therefore when the Queene sat in the thzone of her kingdom shee called the auncients of the *Pharisees* before her, honozed them, and commanded to release and set at liberty al such *Pharisees* as the king her husbando & her father in lawe had cast in prison: and taking the *Pharisees* by the hands, she commaunded all *Israel* to obey theyr ordinaunces. And she made the *Hircanus* her son high priest, and *Aristobulus* lieftenant of the warres. She sent also to all the lands that her husbando and father in lawe had subdued, & demaunded the noble mens sonnes for pledges, which she kept in *Jerusalem*. So the lord gaue vnto the Queene quietnes from all that were vnder her subiection. She gaue also the *Pharisees* authority ouer the learned sort, putting them in theyr bandes to order at theyr pleasure.

Whereupon straightway they founde

the *Dogrus*, a great man amongst & lear-
ed soot, whom they slewe, & much people
sides of the auncients of that sect, so that
the sectaries were in great distresse. They
gathered themselves together therfore,
and came to *Aristobulus* the lieftenaunt of
the wars, and with him they came to the
queene, saying vnto her. Thou knowest
the enmity that is betwixen vs & the *Pha-
rises*, which hate thy husband and father
in law, yea, & thy children also. We were
men of war that went with him in all
his affaires, and aided him, now thou hast
gauen vs into their hands to be murdered
and banished out of the land. What wyll
Artam king of Arabia doe, when he hea-
rth this, that we shall forsake thee? Wee
will come and reuenge him of all the bat-
tle that thy husband fought against him.
Yea, the *Pharisees* wil take his part, and
deliuer thee & thy children into his handes,
that there shall not be left vnto *Hircanus*
the king, and his sonne *Alexander* thy hus-
band, any name or remnant at all. The
queene gaue them no word to aunswer,
whereat *Aristobulus* was angry, and let-
ted not to vtter it to his mothers face: but
she would not heare him. Therfore *Ari-
stobulus*

The state of

Robulus counsaied the sectaries to goe their waies, & depart out of Jerusalem. to chuse the citties in the land of Iuda, where they might dwell with their honoꝝ: and not to suffer themselves to be slaine vnder the *Pharisees* hands. Wherefoze departing frō Jerusalem, they dwell in the citties of Iuda. Not long after this, it foꝛtuned the Quæne fel soꝛe sick, that she was lyke to die: whereof when *Aristobulus* heard, hee feared least the *Pharisees* wold make hys brother *Hircanus* king, & at length apprehend him: wherefoze he fled away by night to the citties of the *Saducees* to bee theyꝝ head, and make warre vpon his brother if he wold pꝛesume to raigne. He came therfoze to the pꝛince of y^e *Saducees* called *Gallustius*, who was a good man of war. And after hee had gathered a strong armie of the *Saducees*, his mother the Quæne sent vnto him that he should retorne vnto her: which he wold not doe, but rather went to warre vpon the nations that dwell about him, where he wan xx. Citties, and gate him great renowne thereby.

Now as the Quæne his mother waxed sicker & sicker, the chiefe *Pharisees* came vnto her, with her son *Hircanus*, weeping

before

before her, & saying how they were afraid
of her son *Aristobulus*, who if he should come
into Jerusalem and take it, he would de-
liver them up into the hands of the *Saducees*.
Unto whom she answered, I am as
you see at the point of death, not able to
say much with you: there is here in my
house great treasure, that my husband and
my father gathered, & their parents, kings
of the posterity of *Chasmonanie*, take that
unto you, and make my son *Hircanus* king
over you. If *Aristobulus* will perturb him
and make war against him, ye may wage
men of warre therewith, and succour hym
as you thinke good. And even with thys
she fainted and dyed, and was buried a-
mongst her people, after shee had reigned
syne yeeres over Israell. The *Pharisees*
heretofore and *Priestes*, with all the in-
habitants of Jerusalem, made *Hircanus*
her sonne king in her steede.

Aristobulus hearing tydings of these
things, assembled his Armie, and came
towards Jerusalem, to fight against his
brother. But *Hircanus* mette him, and en-
countred with him nigh unto *Jordane Jericho*.
The *Saducees* of *Aristobulus* were
good men of war, and too strong for
the

The state of
the Pharisees. Wherefore *Hircanus* and
Pharisees had the overthrow at *Aristobulus*
and the Saducees hands, who with the
victory proceeded forth to Jerusalem, be-
sieged it, and brought it to great distress.
Wherefore the priests & the auncient of the
people consulted together, and came forth
to *Aristobulus*, fell prostrate upon the earth
before him, & besought him that he would
not scatter abroad the inheritance of the
Lord. He consented unto their desire
upon these conditions: that he should enter
into Jerusalem with them, & be king, and
his brother *Hircanus* should be high priest.
Whereupon they agreed. Then as *Aristobulus*
entered into Jerusalem, his brother
came out of the Sanctuary to meete him,
and with embracings hee kissed him. So
Aristobulus was king, and *Hircanus* exe-
cuted the office of the high priest. The Lord
also gaue Israel rest & peace for a while.
But after ward the Lord sent an euil spi-
rite amongst them, which was the cause
of translating the kingdom from the stock
of *Chasmonanie*, and of the destruction of
his posteritie, for the sinne of *Hircanus* the
great, and the sin of *Alexander* his sonne,
in that they shed so much innocent blood,
and

to draw Israel from the obedience of the
 prophets, vnto the lyes and trifles of the
 Saduces. For thus it chaunced. The Sa-
 ducens beate into *Aristobulus* head, that as
 long as his brother *Hircanus* liued, he nor
 his kingdome coulde neuer be stablised.
 Whereupon *Aristobulus* deuised howe to
 take away *Hircanus*. Which thing a cer-
 taine man called *Antipater* was aware of,
 a man of most power in al Israel, & thereto
 a wise, expert, and learned in all wise-
 dome, both in the lawes, and in the know-
 ledge of the Græke, iust of his worde, and
 valiant in any strange or newe matters
 chaunced. His of-spring was not out of the
 chosen of Israel, but of those Romanes
 which chanced to be vanquished, & become
 subject vnder the dominion of the Israe-
 lites, being but strangers, and of no no-
 ble house in Israel. Hee had foure sonnes,
Jeph his eldest, the next *Pasilus*, the thyrde
Herode, and the fourth *Pheroras*. These
 had also a Sister called *Salumith*.

Antipater fauoured *Hircanus* so entyre-
 ly for hys iustice and vprightnesse sake,
 that he opened vnto him hys brother *Ari-
 stobulus* and the Saduces intent, gyuing
 him counsell to flee to *Hartan* King of
 Arabia:

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Arabia: but *Antipater* himselfe went be-
foze to bzeake the matter to *Harram*, of
whose comming *Harram* was very glad.
Then *Antipater* declared to him how *Hir-
canus* was in minde to flie vnto hym, be-
cause of *Aristobulus* his bzother. If I will
help him (saith he) & lende him speedy aide,
thou shalt easily set *Aristobulus* beside the
kingdom, for all *Israel* is inclined to *Hir-
canus*, and fauour not *Aristobulus*. *Harram*
answered, I am afraide of the *Iewes* and
their wilnes. *Alexander* his father, put
me thysie to the foile in battaile by his sub-
tilty, and toke my dominions from me.

Then *Antipater* sware vnto him: Wee
shalbe (saith he) thy true & trustie freende,
to do whatsoener thy hart desireth. Thus
Harram was perswaded, and they made a
league together. Then *Antipater* returned
to *Jerusalem*, caused *Hircanus* to flie in
the night, and they both went together to
the king of Arabia, who much reioyced at
Hircanus comming, and receiued him ho-
nourably. When they came together to in-
treate of the league, *Harram* demaunded
restitution of such Citties as *Hircanus* fa-
ther had taken from him, to whō *Hircanus*
consented in al things. Wherefoze *Harram*

raised

ised all the people of Arabia, and led the
Jerusalem to war vpon it. To Hircanus
also came all the men of Iuda, saue on
they that dwelt at Jerusalem: So be
vixt them they besette the citty round a
out. In fortunē that in the solemnity of
the Pascheouer, they coude not haue they
service of the solemnitie in the holie place,
because of the wars. ¶ Therupon a certain
iust and perfect man of the Towne, called
Honyauriga, brake out priuily into the
Campe of Hircanus and Antipater bys
counsellors, and besought them with much
prayer and teares, that they wold graunt
truce vnto Jerusalem, while the feast of
wecte breade lasted, that they myght exe
cute the service of solemnitie in the Holy
place. To whom Hircanus sayde, Thou
art a iust man, and often when thou hast
prayed, the Lorde hath hearde thee: pray
nowe therefore vnto the Lord God, to de
liuer *Aristobulus* into our hands, and that
Israel may haue rest. Honyauriga answe
red, Am I a God, or able to remoue bat
tles that be stirred vp for many mens
iniquities: Thus when hee seemed to be
unwilling to pray, Hircanus men com
pelled hym, drawing theyr swordes, and
saying,

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saying, If thou wilt not pray thou shalt die for it. Therefore as he saw his life in jeopardy, he cryed vnto the Lord, O Lord everlasting, which hast chosen thy people Israel out of all people, and hast sette thy name in this house, may it please thy mercie to plant among the children of Israel frendship and brotherhood, take away from among them this hatred which is risen of nothing, and let not the one of the factions preuaile against the other, seeing they all be thy seruants, and children of thy covenant. When the seruants of Herod heard him say so, they ran vpon him with theyr swordes, & killed him. But God deferred not his vengeance: for he smote the hoast aswell of the Arabians as of Herod, with a greuous pestilence. At the same time came fro Rome a famous capitaine called *Pompeius*, to war against the country of Armenia. This *Pompeius* sent one of his chiefe men to *Damasco*, of whom *Aristobulus* (thus besieged) had heard, and that an armie of the Romanes was come into *Damasco*, hee sent him a present of foure hundred pound weight of gold, desiring him to remoue the armie of the Arabians from him, and to raise the siege.

Pompeius.

In those dayes all the world obeyed the Romanes. That captayn therefore wryt vnto *Hartam* king of *Arabia* in this wise: Depart from *Jerusalem*, if not, thou shalt vnderstand thou hast broken thy league with the Senate of *Rome*, and the whole armie of the *Romans* shal shortly invade by land. *Hartam* vpon y sight of thys letter raised his siege, & departed from *Jerusalem*. *Hircanus* also & *Antipater* departed with shame and reproch. *Aristobulus* vpon that gathered a power, and pursued after them, gaue the *Arabians* and *Israelites* toke *Hircanus* part a great ouerthrow, after returned to *Jerusalem* with much prey. Shortly after *Pompeius* came to *Damasco*, where *Aristobulus* presented hym with a vine of gold, marueilous artificial, wrought. The roots of the vine, leaues, busters, and grapes that were vpon it, were pure gold, the weight therof was v. pound. *Pompeius* was very glad therof, and sent it to *Rome* to the consul. And the whole bench of the Senate, which was of the number of 320. Senatours, wondred at the cunning & wit of him that made it: and with great ioy they bare it into the temple of their gods, placing it in the presence

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sence of the great Idol *Iupiter*, so called after the planet *Iupiter*. *Pompeius* writ bys letters to *Aristobulus*, with great thanks and commendation for the same, assuring him how both he & the whole Senate favoured him, & that he should have a friend of him to speak in his cause as long as he lived. *Hircanus* hearing of this, was cleane dashed, & in dispayre. But *Antipater* comforted him saying, Let not the friendship that is betwixt *Pompeius* and thy brother dismay thee: I will goe to him and make him thy friend. Upon that he wēt to *Pompeius*, & perswaded his minde to hate *Aristobulus*, & to favour *Hircanus*, informing him thus. If thou (sayth he) defend *Hircanus*, all *Israel* will be content to be vnder thy protection, so they love him every man: but if thou defend *Aristobulus*, the people will not obey thee, so they hate him. *Pompeius* charged him that no man should be made priue to theyr communication. For I (quoth he) will send for *Aristobulus* to come vnto me to *Damasco*, and then will I cause to lay hands of him, and deliuer him bound to his brother, restoring the kingdom to him. *Aristobulus* vpon the sight of *Pompeius* letters, resorted vnto him.

him. *Hircanus* also came from the rocke of the wildernesse. And as they appeared together befoze *Pompeius*, *Antipater* desired him that he wold doe iustice betwixt *Hircanus* the king and *Aristobulus* his brother that rebelled against him & tooke his kingdom from him without cause. Whose sayings a thousand of y^e elders of *Israel* stood by and witnessed to bee true. *Aristobulus* made answer, & neuer strone with him for the kingdom, until such time as I saw all these y^e made *Hircanus* king, to run in great obloqui, & to sustayn much reproch, because he was so feeble a person, & of no great wit, nor forced much of y^e kingdom: yea, till all nations that were about him, whose dominions our progenitours conquered, began now to dispise him, to passe little for offending him, to deny him tribute for his simplicitie & mopishnes, with lacke of courage. When *Aristobulus* had saide, there stood by a great multitude of goodly & beautiful young men, apparelled in cloth of *Hiacinth* & purple, with mighty Targets vpon them, & other ornaments of golde, chrystall, and precious stones, affirming with one accorde that *Aristobulus* said the truth, namely that *Hircanus* for

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ced not of the kingdome. At whom Pompeius marueiled, saying, Happy is this people hauing so many handsome men, true in theyr words, & wise: Happy also were the Senate of Rome, if they coulde bring to passe, y this great nation might be vnder theyr gouernance. So he toke his iourne to Ierusalem with *Hircanus* & *Aristobulus*. But after *Aristobulus* perceyued that *Pompeius* stood not to the promise he made him at the beginning for the vyne, hee set light by him, & fled from him to *Alexandria* in *Egypt*, toether *Pompeius* followed with his host & besieged *Alexandria*. From thence *Aristobulus* fled agayne to Ierusalem, and *Pompeius* pursued him also thether, writing to *Aristobulus* a letter of truce & pardon. So *Aristobulus* came forth to him, and *Pompeius* did him at that time no harme, but demanded to be giuen vnto him al the vessels of the house of the Lord, which *Aristobulus* refusing to do, *Pompeius* in a rage, caused to lay him fast in beames ypon chaynes, & assaulted Ierusalem, battering the walles very sore, tyll they of the towne issued out against him, and slue of his host xij. M. men. After this had the Israelites cyuil warres within Ierusalem,

Jerusalem, because the siege was grievous vnto them, for they were deuided into factions: one part sayd, Let vs open the gates to *Pompeius* and let him in, that wee may submit our selues vnder his protection. The other said, Let vs fight against hym vnto the death. But much people misliked that, so that that side preuailed that wold yield. Wherefore *Pompeius* entred y^e town, and the house of the Sanctuarie, kylled much people of the priestes, & the people of the land made *Hircanus* king of Israel the second time, and *Antipater* his counsellour. Moreover, he set one *Securus* a Romane

Scaurus.

in the country, to receyue the trybute, and departed, leading *Aristobulus* with hym bound in yrons. And because he tooke his journey towards Arabia, *Hircanus* and *Antipater* went with him to conduct him. *Aristobulus* thus beeing prisoner, and bys two sonnes with him, it fortuned that one of them (called *Alexander*) escaped: & hauing intelligence that *Hircanus* and bys counsellour were gone out of Jerusalem, he came thither & rebelled against *Hircanus*, made vp the breaches of the wall that *Pompeius* had battered: yea, the Israelites resorted vnto him, and made him king in

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Hircanus place. Whereupon he gathered an armie, & went forth to meet with *Hircanus* as he came homeward fro *Pompeius* where he gaue *Hircanus* the ouerthrowe, and *Securus* the receiuer of the tribute fled and escaped. Then *Alexander* returned to *Jerusalem*, from whence shortly after, *Gabinus*, a *Romane* with a strong armie, compelled him to flee to *Alexandria*. And being in the same place besieged also of *Gabinus*, his mother *Aristobulus* wife, went forth to *Gabinus* weeping, & besought him that he would not destroy her son: for whose sake he did *Alexander* no harme. *Gabinus* therfore hauing gotten all the land of *Iudea*, made *Hircanus* king of *Jerusalem* now the third time: who set *Romane* captains and rulers in *Iericho* & in *Zephori*, & throught all the land of *Israel*. It fortunied after this, that *Aristobulus* gat out of prison at *Rome*, & came into *Israel*: to whom on euery side resorted men in such sort, y he had a puissant host of *Israel*. Whereof when he had taken muster, he chose out 8. M. of the best, & with them went against *Gabinus*, where was a sore battaile fought between them, till y best of *Aristobulus* men were slain & only one thousand left, where
with

with he fled to the mountaines. But the Romanes followed the chase, & slue them every man. Yet *Aristobulus* would not yield, but fought alone, although his helmet was broken, tyll hee had diuers sore wounds in his head: & then fell he to the ground, and the Romanes toke him yet alive, brought him to *Gabinus*, who commanded him, commanding his surgeons to heale him, & after sent him to the Consull and Senate of Rome, where he was put in prison yet once againe. After this, the Senate taking pittie of *Aristobulus* wyfe, which was reported to bee a very wise woman, released her two sons out of prison, and set them at liberty. *Alexander* the one of those, could not be content, but rebelled once agayne against *Hircanus* and the Romanes gouernours. For he gathered together much people of Israel, encountered with one of the Romanes gouernours that *Gabinus* had appointed, & gaue him the ouerthrowe: but proceeding further to fight with *Gabinus*, had the worse, many of the Israelites were slayne, yet he escaped himselfe & fled. This done, *Gabinus* came to Jerusalem, & renewed the kingdom of Israel to *Hircanus* the fourth tyme.

The state of

Caesar

tyme. About thys tyme, one of the Sena-
tours wiues at Rome conceived a childe,
and dyed in the byrth and trauaile therof.
They therfore y^e were about her, straight
way ript her body, and gat the childe out a
liue, whom they named *Iulius*, & because
his Mother was cut, they called him *Ca-*
far. This childe growing to great toward-
nesse, & comming to mans state, the Con-
sull and Senate sent him into the wars:
& whatsoeuer he did, he had good fortune
and prosperous successe. He depriued the
Grecians of the Empyre and dominion,
translating it to the Romanes. Many
prouinces also besides that did he subdue,
and returning to Rome with a power, at-
tempted to get the dominion and sole re-
giment ouer them. But they had made
solempne statutes in the tyme of they^r pro-
genito^rs, neuer to suffer any king among
them, n^o any man to haue perpetuall rule
ouer them: wherefore they woulde not
make *Iulius* king. Upon this rose amongst
them great and mortall wars, so that *Iu-*
lius slue wonderfull many of them, and
without number. When *Pompeius* under-
stood that *Caesar* raigned at Rome, had kil-
led the Consul and the Senate, with all
the

the nobilitie of Rome, he gathered together hys whole armie out of Arabia, and made toward him. *Julius* hauing intelligence of his coming against him, sent for *Aristobulus* out of prison, spake friendly vnto him, gaue him a power, & made hym graund captayne thereof, bydding him to goe and encounter with *Pompeius*. In dext his armie was a strong armie, & he hymselfe a king of no small prowesse and valiantnesse. *Pompeius* hearing that *Aristobulus* came agaynst him was sore afrayde of his valiantnesse, & of his host: Wherefore he sent to the inhabitants of *Jerusalem* that were vnder hys obedience, that they shoulde present *Aristobulus* with some gift, whereby they myght deceyue hym, and poyson hym. The inhabitants of *Jerusalem* at hys request, sent vnto *Aristobulus* a present, by certaine notable men, whereat *Aristobulus* was ryght ioyous, and did eat and banquet with them till he was ouercome with drinke: then they imployed him, and he dyed. The tyme that he reigned ouer *Israell*, was foure yeres and sixe monethes. He was a good man of warre, hardy in fight, and a man of an amiable countenance.

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Pompeius receiuing tidings of his death
p more gladder proceeded toward Rome
to besiege it. But *Julius* met him in the
way, & destroyed him & his host: where
by the Emperre was established vnto *Julius*.
He after this, sent presents to the
king of Syria, and into Egypt, by his cap-
taynes, to allure them to his friendship.
Antipater aduised *Hircanus* to ayd *Julius*,
if perchaunce he might win his fauour,
which *Hircanus* did: and *Antipater* was
captayn of the host, who playd the man,
and found such fauour with *Julius*, that he
made him Lieutenant of his warres, and
after he had fought sundry and great bat-
tailes, hee returned to Jerusalem with
great honoz, & by the way prospered much
more. *Hircanus* after this, made *Phaselus*,
Antipaters sonne gouerno: of Jerusalem,
and *Herode* his thyrde sonne president of
Galilee. There was a certain young man
at that time in Jerusalem, called *Hizkiah*,
a valiant man of war: to whom came all
such as were in any distresse, & he became
their captaine. These went and ranged a-
bout in Syria, routing and murdering in
such sort, that the Syrians were weary of
they: hees, for feare of them. Therefore
the

The king of Syria sent unto Herode, ruler
 of Galilee, desiring him to kill that Hircanus
 and his complices. Whereupon Herode
 prepared himselfe, and went to meet
 with Hircanus as he returned from his spoile
 of Syria, came vpon him at vnawares,
 and slue him and his men. Whereof when
 the king of Syria was certified, he sent a
 noble reward vnto Herode, of silver, gold
 and precious stones: by which, & by lyke
 meanes, he became very famous. The no-
 ble men of Iuda made theyr complaint
 vnto Hircanus vpon Antipater, & his sons,
 for theyr sore oppressing of the land of Iu-
 da, desiring that Herode might be summo-
 ned from Galilee, to appeare in iudgment,
 and answer with other for the killing of
 Hircanus. The king therfore sent for him,
 and he vpon that came to Jerusalem, ap-
 peared before the Judges, princely appa-
 reled, with a gilt sword gyrd about him,
 whose pride an auncient man (called Sa-
 mul) blamed, & reprehended also his stout
 heart: but hee woulde not giue care vnto
 him, nor yet regard the Judges. When
 Hircanus perceiued that the Judges had
 almost determined to giue iudgement a-
 gainst the young man, & to make hym a-
 way,

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way, he tooke pittie on him, and sayd, We will not giue sentence to day, to morrow is a new day, & by that meanes deliuer him out of theyr hands. Herode, knew moreover that it was a matter of lyfe & death. That night therfore he fled to the king of Syria, declaring all what had hapned vnto him. The king of Syria let him haue a strong army, and came with him himselfe purposing to besiege Ierusalem. But his father *Antipater* and his eldest brother *Phaselus* came forth vnto him, & rebuked him, saying, Is this the reward that thou renderest to king *Hircanus*, that tooke pittie on thee, and woulde not haue thy blood shed? Therefore they wylled him to depart from Ierusalem: vnto whom he conspired, after he had once let the inhabitants of Ierusalem knowe what he could do, and had shewed them his power. *Julius* Emperour of Rome, about that time (as he was worshipping in the house of his god) was murdered, by the conspiracie of certain of them which had serued *Pompeius* that was slaine, as is aforesaid mentioned. The name of one of them that kyled hym, was *Cassius*, of the Countrey of *Macedonia*, who fled thither, being a

frayde

ayde to tary at Rome. Thys *Cassius* had
 great dominions in *Macedonia*. *Antipater*
 so of whom wee spake, was a great
 burge to the noble men of *Juda*, and a
 great deale sozer man than was *Hircanus*
 himselfe. Yea, *Hircanus* could doe nothing
 in comparison of him, for he had no rule
 himselfe: but *Antipater* and his sons bare
 the sway throughout all the whole
 realme. Moreover, *Antipater* was in
 great estimation with all y^e kings of that
 time. And forasmuch as he so sore opres-
 sed the Jewes, they therefore hated him,
 and conspired to kyll him. There was a
 man in great authoritie about *Hircanus*,
 named *Malchias*, by whose meanes they
 brought thys matter. Hee corrupted the
 Kings Butler wyth rewards, to put poy-
 son in *Antipaters* cup, whych as soone as
 he had drunke, he dyed. These things hys
 sonnes *Phaselus* and *Herode* dissembled
 and wincked at, as though they knewe
 nothing. Notwithstanding they priuylie
 writ vnto *Cassius* that raigned in *Mace-*
donia, certifying him of this dede. Sone
 after came *Cassius* to *Tyre*, fro whence hee
 sent messengers to *Hircanus* to come vnto
 him, who came, and with hym *Malchias*,
Phase-

The state of
Phaselus, and *Herode. Cassius* entertayning
them all in his lodging, wylled his men
that whatsoeuer *Herode* bad them, they
should do it. *Herode* willed them to kyll
Malchias, they slue him therefore sittin
hard by *Hircanus* side. *Hircanus* deman
ded of the sons of *Antipater* the cause here
of: who answered, Is it not manifest that
king *Cassius* seruants slue him, and we
know not why? Therfore *Hircanus* stood
in feare of *Phaselus* and *Herone*, being cer
tayn that this was their dede. Therfore
he sayd vnto them, This *Malchias* was
wozthy of such a death, for he was a crafty
man and an vsurer. These things done
Octavian Augustus, brothers son vnto *Julius*
that was murdered, came vnto Rome
and the people of Rome made him they
Emperour. He had a fellowe in office, na
med *Marcus Antonius*, his vncle.

Octavianus therfore seeing to the govern
ment of Rome, sent *Marcus Antonius* to
warre vpon *Cassius*, and to reuenge *Julius*
death. Vnto him *Hircanus* sent a present
a crown of gold, in which were set sundry
precious stones, praying him to streng
then his kingdome in his hands, and to be
a meanes of a league to be made between

Octa

Othavian Augustus king of kings, & him: there was between him & Iulius, which Antonius graunted. About that time Antigonus, sonne of Aristobulus wrot to Pacorus king of the Persians, to ayde him against Hircanus, to remoue him, and to restore the kingdome to himselfe, promising to giue him for his trauaile, five hundred pound weyght of gold, and a hundred Israelitish virgins. So Pagurus gathered an host against Israell, and Antigonus departed out of Jerusalem with much people of Israell that tooke his part, and joined themselves to Pagurus. These came to Jerusalem, besieged it, fought many skirmishes, and gaue many great assaults into it, tyll at length they undermined the cittie: then tooke they Hircanus, and the Phaselus. And to the intent Hircanus might be clean remoued from the priesthood, Antigonus that had depriued hym now of his kingdom, cut off besides that) one of his cares. But Herod escaped and fled to Augustus Emperoz of Rome. Pacorus therefore hauing made Antigonus king of Jerusalem, returned home into Persia, carrying Hircanus as prisoner with him. But Augustus appoynted Herode to be

Pacorus.

The state of

be king ouer al *Juda*, giuing to him a very strong armie of the Romanes to obtayne it withall. In the way thither, *Herode* met with *Alexandra*, *Hircanus* daughter, and *Marimi* her daughter, that she had by *Alexander* sonne of *Aristobulus*, and brought them agayn into the land of *Israel*, where he tooke *Marimi* to wife, and solemnized the marriage with her in the mount of *Galilee*: for there the chiefe of all *Israel* dwelt, with whom he tooke peace. *Marcus Antonius*, companion in office wyth *Octavian Augustus*, about that tyme made a voyage througb all the West countreys, to subduz them vnto the Romanes, together with *Egypt*, *Damasco*, and *Syria*. Him *Herode* accompanied to the flood of *Euphrates*, and helped him not a little. For the Arabians lay in wayte for him in the way, and intercepting all that would ayde *Marcus Antonius*, slue the. But *Herod* met with them, & vanquished them. Wherefore *Antonius* was very glad of *Herodes* valiantnesse, & brought him again into *Israel* together wth *Cassius* his captaine & lieutenant of his wars, hauing also his letters to all y^e captaines of *Syria*, after this tenor. We shal vnderstand that our Lord & mai

ster

After *Octavian Augustus*, king of kings, hath
 appointed *Herode* the sonne of *Antipater*,
 to be king of all the Land of *Juda*. Where-
 fore as soone as these letters shal come vn-
 to you, ye shal with all speed ayde him. No
 man shall be excused: all that can beare
 weapon shal goe with him to *Jerusalem*,
 to vanquish *Antigonus* the kings aduersa-
 rie: who so refuseth to goe with him, it
 shall be lawfull for the warriours to slay
 him forthwith. *Marcus Antonius* haue
 sworn by my sword, that I will not alter
 this that I haue said. When the captains
 of *Syria* had read this, they resorted wholie
 to *Herod*, so that his host was wonderfull
 increased. *Antigonus* hearing of this, sent
Pompeius his lieutenant of his wars, a-
 gainst them, who fought a sore battayle
 with them, that much people were slaine
 on both sides. *Joseph* king *Herods* Brother
 was slaine in that battaile. Notwithstan-
 ding, at the length *Antigonus* host went
 to the worst, and had the ouerthrowe. So
Herod and *Cassius* proceeded to *Jerusalem*,
 and besieged it the thirde yeere after *He-
 rode* was made king of *Israel*. And when
 they had battered down a peece of the wal,
Cassius with the Romanes entred into the
 towne,

The state of

to lone, and made a great slaughter in Jerusalem. They entred also into the sanctuary, and attempted to enter into the *Sanctum sanctorum*, but Herod and his men lept between it and them, and stood with theyr drawn swords in y^e temple doore, to withstand their enterprises. Herode was also displeased with Cassius for his crueltie, and said, If ye wil destroy all the inhabitants of the Citty, vpon whom shall I raigne in this kingdome that Augustus hath giuen me? Wherefore straightway Cassius caused proclamation to be made throught all his host, that no man vppon paine of death, should kil one Israelite moe. Thys done, Herod apprehended Antigonus, & deliuered him bound to Cassius. Hee rewarded also Cassius souldiers both with golde & siluer.

Then Cassius offered a present vnto the Lord, a crowne of gold, for he was sore afraid of Gods displeasure, because he had fought against the holy Citty. That done, he tooke his iourney, and returned into Egypt, and Antigonus as prisoner with him. Thither sent Herod vnto him a royall reward, to make away Antigonus & to murder him, fering least he shold make claime vnto the kingdom again. Whereunto Cassius

sim consented, and slew *Antigonus*. Thus
 was y^e kingdom surely established to He-
 rod. Then made he wars vpon al the na-
 tions that were about him, constraining
 the to becom tributaries, by which means
 he grew to such power, as neuer any of his
 predecessours were to be compared vnto
 him. After al this, *Pagurus* king of Persia,
 released out of prison *Hircanus*, sonne of
 Alexander, and promoted him to be head
 of al the Israelites that were fled or flitted
 into the land of *Sennaar*, and into the domi-
 nion of the Persians, and he became they^r
 king. This *Hircanus* had a feruent desire
 to see the holy Citty, and the house of the
 Sanctuary: also howe Herod (whom hee
 took for his son) and his kingdom did. He-
 rod hearing that *Hircanus* (who had been
 prisoner at Babylon) was now set at ly-
 berty, and in great hono^r, he was asfayde
 of him, mistrusting lest the Israelites wold
 restore vnto themselves the kingdome of
 they^r Fathers. Wherefore he cast in hys
 mynde howe to doe hym mischief. Hee
 then wrot hys letter vnto *Pagurus*, the
 contentes whereof were such. Thou
 shalt vnderstand that *Hircanus* is he that
 brought me vp, and bled me euer as hys
 sonne.

The state of
son. Now therfore since I came to be king
in Ierusalem, I haue called to my remem-
brance the goodnes y^e he hath done to mee,
wherfore my desire is to rewarde him ac-
cording to his benefites. Wherefore I re-
quire thee to sende him to mee: otherwise
assure thy selfe of wars betwene thee and
the Israelits, with their confederates. *Pa-*
gurus hauing read this letter, sent for *Hir-*
canus, doing him to vnderstand, that if he
would goe to Herod hee might: but not-
withstanding Herods threates, he ceased
not to giue to *Hircanus* al good counsell he
could, aduising him to take heed of Herod,
because he is (saith hee) a bloodshedder, a
breaker of his league. And he hath called
thee for no loue he bereth thee, but because
he feareth thee. As long as thou liuest, shal
he neuer sleepe soundly least the kingdome
should be deuoluted vnto thee. It is better
for thee to remaine here in some honour,
though it be not of such estate, then to goe
thither to dye with great despight, and end
thy old age with a bloody death. Further,
more thou shalt know, such is the disposi-
tion of mans hart: If there be two men,
the one in honour, the other in contempt,
after time shal come that the despised shal
be

be had in honour, & the honozed to be neglected, neuer wil be that is now honoured and befoze was in contempt, be content to see him y was befoze honozed, noz speake frendly to him. For he wil think, Whether, to accoꝝding to his accustomed maner, he hath despised me, how much moze whe his dominion is taken from him, and his seruant raigneth in his roome: Moreouer, *Herod* knoweth right wel, that mens hartes are enclined to him that is y true king. And it might so be, if thou wert meete for the priesthooð, that he would promote thee vnto it, and be gouernour of the kingdome himselte. But seeing thou art dismembred, hast one of thy eares cut off, & thereby art vnmeet for the priesthooð: thou shalt remain in *Jerusalem* depriued, both of kingdome and priesthooð, which is vncomely for thee. Such counsaile gaue *Pagurus* king of the *Persians*, vnto *Hircanus*: yea, and all the *Jewes* that were in *Babylon* besought hym that he would not goe vnto *Herod*.

Notwithstanding, he would not be perswaded, and why: For it was the *Lords* will and hys deede, that the iniurie doone vnto the *Sages*, whom hys father and Graundfather *Heve*, and the iniurie com-

mitted

The state of

mitted to Honyauriga, might return vpon
his heade, & be reuenged: so that no rem-
nant of the house of *Chasmonani*, no name,
no residue, no kynsman or posterity, shold
be left alieue. Hircanus therfore tooke hys
iournie toward Jerusalem, & Herod came
forth to meete him, embraced him, & kissed
him: after brought him into his house, and
feasted him daily, calling him his Father
befoze all men, albeit in his hart he conspi-
red to murther him: and that knew *Alex-
andra* his daughter, and mother in law to
Herod, who opened it vnto Hircanus, but
he would not credite her at the first, till on
a time he perceiued the matter clere to be
so: then deuised he how to flee to *Maloc*
king of Arabia. He sent therfore to *Maloc*
to send him horses & a Charet to flee with-
all: but the messenger dealt vnfaithfullie
and lewdly with him, for he brought Hir-
canus letters priuily vnto Herod, who re-
warded him well for his labour, and bad
him goe to *Maloc*, and to let him knowe
what answer *Maloc* gaue. The messen-
ger vpon this, went and deliuered the let-
ters to *Maloc*, who fulfilled Hircanus re-
quest, sent hym horses and a charet, wy-
ting in this sorte. I haue sent thee horses
and

and horsemen, come therfore vnto me, and whatsoener thy hart desireth, I will do it for thy sake. So the messenger brought the aunswer secretly to Herod: wherupon he sent straight to the place in which he vnderstood *Maloces* men to lurke, wayting for Hircanus, and caused to appzehend the alque. Then Herod commaunded to call together the Elders, befoze whom he willed also Hircanus to be brought, and of him the king demaunded: Tell mee whether thou hast wrytten any letters to *Maloc* king of Arabia? He aunswered, I wrote none.

Then was *Rastius* y messenger brought in as his accuser, and the men of war also of Arabia y were appzehended, which declared the whole matter befoze the counsell, so that Hircanus was quite dished. Then the king comanded him to be put to death, and so was the kingdom established vnto Herod. The time that Hircanus raigned, was 40. yeeres and 6. monthes. After the death of his mother he raigned 3. yeeres, and Aristobulus his brother remooued him, making him priest. Againe 3. yeeres after, hee returned to his kingdome, and raigned forty yeeres.

Then

The state of

Herods
ingrati-
tude.

Judge-
ment
with par-
tiality, no
small of-
fence.

When *Antigonus* son of *Aristobulus* depos-
sed him, cutting off his eare, and banished
him out of the holy Citty. So after when
Herod his servant came to the kingdome,
he returned to Jerusalem, and *Herod* shed
his blood guiltlesse : yet he notwithstanding
had deliuered Herode from the hands of
the Elders, who woulde haue put hym to
death, for the death of *Hirkias*. From that
time *Hircanus* wrought none euill in the
sight of the Lord, nor offended him in any
great matter : save onely in this, that hee
bare too much with *Herod* in sheading the
innocent blode, wherefore his owne lyfe
went for the other. Wherefore happy is hee
that neuer forgetteth any part of his duty.
Marimi the daughter of *Alexander* the son
of *Aristobulus*, the wife of *Herod*, had a bro-
ther whose name was *Aristobulus* : hym
Herod woulde in no wise promote to the
high priesthood, because he feared the chy-
ldren of *Chasmonani*, although his Wife
made earnest sute and lay sore vppon him
for the same matter. But the king made
high priest one that was nothing of his kin-
red of *Chasmonani*, whose name was *Ha-
niel*. Notwithstanding, when he had once
dispatched *Hircanus* his Wives progeni-
tour,

four, Father of Alexandra his mother in lawe: then hee deposed *Haniel* the High priest, and preferred his wiues brother *Aristobulus* to the dignitie, who although he were but a child, yet he was wise, and of good understanding, and beautiful withal, so that in all Israel was not a goodlier nor handsomer young man then he was. And this *Haniel* was the first that euer was deposed from that office of the high priest-hood, for neuer did king of Israel attempt the like asofore Herod, who did this to quiet his wife, & to fulfill hys mother in lawes minde. Notwithstanding thys, *Alexandra* hys Wiues mother, was not content nor satisfied, for the death of her Father was such a grieffe: but alwaies spake snappishly to the king, that hee committed her to ward. Then she wrot to *Cleopatra* Queene of Egypt, wife vnto *M. Antonius*, a noble man of Rome, declaring vnto her al the mischiefes that Herode had done to the posterity of *Chasmonani*, & desiring her of ayde. To whom *Cleopatra* made thys answer, If thou canst find the meanes to come to mee secretly, thou shalt perceiue what I will do for thee. When *Alexandra* had reade the Letter, shee sent to *Aristobulus*

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Astobulus her son the high priest, shewing him that shee would flee to the Sea *Japho*, and from thence would take shipping into Egypt, perswading him also to flee with her. We wil (saith she) make two coffers, one for me, and another for thee: and we wil with rewards allure our seruants to carry vs out priuily, wherby we may flee to save our lyues. This theyr device was perceiued of one of Herods seruants, who forthwith made the king priuie vnto it. The king commaunded hys seruant that belwraied them, that when they did conuey the coffers, they should bring them to him: which the seruant did. So when the coffers were brought to the kings presence, he caused them to be opened, and tooke out Alexandra and her sonne Aristobulus, to whom the king spake sharplie, and rebuked them soze. But Alexandra answered hym againe as short, insomuch that the king moued with anger, slang away from her into hys Chamber, saying, It is better to sitte solitarie in a corner of the house, then with a brawling and scolding woman in an open place. The king dyssembled the matter, and shewed no great displeasure. A yeere after, as Aristobulus the

the high priest, appareled in his pontificall vestures, stood in the temple nigh vnto the altar to offer sacrifices, the Israelites beheld his beauty, his wisdom and behauiour in the ministerie, whereat euery man reioyced, praising God y^e had not taken all away, but left one to reuenge the iniuries done to the house of *Chasmonans*. The king hearing this, was sore afraid, & not a little displeased, thinking to himselfe the Israelites wold restore the kingdom of they^r fathers vnto him. He perceiued euery mans hart to be inclined towards him: Wherefore he deliberated a while, & in the feast of the tabernacles he remoued to *Iericho* with all his household, wheras he made a great feast to all his nobles & seruants, placing them euery man after his degree befoze him. Aristobulus the high priest he set vpon his right hand. And as they ate drank, and made mery, certain of the kings seruants were disposed to goe and swim in *Jordane*. To these the king had giuen secrete commandement, that they shold desire Aristobulus to goe and bath with the in *Jordane*, and then to drown him. So whē they were going, they came to *Aristobulus* and moued hym to keepe them company, which hee would

The state of

would not, vnlesse y^e king gaue him leaue: wherefoze he asked the king leaue, but hee denied him at the first, yet at length, the youg man intreated him so instantly, that the king bad him doe what he would. Hee went therefore with the other young men to swim. The king presently toke his horse and returned to *Jericho* with al his trayne, leauing the young men behinde, which continued swimming tel sun setting, and as it began to be dark, they drowned the priest *Aristobulus* amongst them. Whereof when tidings came to the king, & it was known that he was dead, the people wept & made great lamentation, considering his vertue, nobilitie, and beauty, euery man was full of sozrow that hee shoulde haue so short a life: & they bewailed so much, that it was heard a far of. But *Marini* chiefly, & *Alexandra* the young mans mother, could in no wise be comforted. Yea, the king also wept & made great mone, so; it repented him y^e he had done so wicked an act. Yet al the people knew well enough y^e the thing was procured by the king: insomuch that *Alexandra* his mother in law letted not to tel it him to his face, that he was the murderer of her husband, and her father, and
now

now last of al of her son, to whom the king answered neither good no2 bad. From that day so2wards there was perpetual hatred betweene Alexandra and *Marimi*, and *Kiparim* the mother of Herod & *Salumith* his sister, that came of base and servile blood. For *Marimi* cast in their teeth to they2 faces, that they were not of the seed of Israel: but prophane, unholy, & of base birth. Notwithstanding *Herod* loved *Marimi* as his life, wherfoze he wold neuer displease her as long as she lived, no2 say so much to her, as why saiest thou so? These thinges done, *Marcus Antonius* a noble man of Rome, next unto *Octavian Augustus* king of kings, being sent by Augustus to war vpon the kings of the west countries, raigned in Egypt, and by the prouocation of his wife, rebelled against *Octavian Augustus*, made warre with him both by Sea and land. And so2asmuch as Egypt is nye adioyning to the lande of Israel, Herod ioyned with him, and helped him. For *Marcus Antonius* had ayded him befoze in such sozt, that no king durst meddle with him, so2 feare of *M. Antonius*. Wherevpon when *Marcus* conspired against hys Prince and Maister, Herode ayded him with

The state of

with an army, with horsemen & with ships also against *Octavian*. In which wars *Octavian* got the victory, slew *Antony* & all his people coming by ship to the Ile of *Rhodes*, and so into the land of *Egypt*. Herod hearing that *M. Antonius* was slaine, and that *Octavian Augustus* was come into *Egypt*, he fainted for feare of the displeasure of *Octavian*. Yet at length hee took hart vnto him, prepared a royall present to be carried afoze him, & followed after himselfe to *Octavian Augustus*. And setting forwards, he called *Ioseph* the husbande of *Salumith* his sister, whom hee made chiefe of his household, commaunding him that if *Octavian Augustus* put him to death, hee shoulde poyson *Marina* his wife, saying, It should not be seemely for kings, that any meane & base man should marry with a kinges widdowe, and sleepe with her vpon the kings bedde. So then hee tooke hys iourney towards *Octavian Augustus*, who then was at the *Rhodes*, where hee vnderstode *Octavian* to be displeased with him, for that he had ayded *M. Antonius*. Wherefore as soone as Herode came to *Octavian Augustus* presence, hauing hys crowne vpon his head, he took it off, & fell
downe

down prostrate vpon the ground at Octa-
uians feet, laying. Most noble Emperoꝝ, I
confesse my trespasse against your Maie-
stie, that I loued *M. Antonius* my cōpani-
on in league, who was my neighbour and
aided me: & it is true that your Maiestie
sincc the time you made mee king, haue
heard of mine affaires & haue hapned vnto
me, but neuer succoured me. This *M.*
Antonius did not so. I cōfesse therfoze that
in his wars against your Maiestie, I ay-
ded him with an armie, with hoꝝsmen and
ships: neither went I out with him foꝝ a-
ny warres vpon mine owne boꝝders, but
whensoeuer I went with him, I holp him
to the vttermoſt of my power. When hee
was falling, I bolstered him vp, and when
he stumbled, I raised him again. Amongſt
all theſe I proteſt alſo, that I wold not be
counted of your Maieſtie a breaker of
league: but now *M. Antonius* is deade.
Wherefoze whether & it ſhall pleaſe your
Maieſtie to reſtoze mee to my foꝝmer e-
ſtate oꝝ no, foꝝ aſmuch as I haue kept
touch with him againſt your Maieſtie a-
mongſt other, if you put mee to death, you
ſhal doe mee no wrong but iuſtice, becauſe
by & law of armes I haue deſerued death.

When

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When Octavian Augustus heard hym
speake so, he said vnto him. Arise thou king
of Israel in peace, be of good comfort, and
fear not, for thou art worthy to be nie, yea
next to my person. I know that *M. Antonio*
nus was incited by his wife, and wold not
folow thy counsell, for if he had, I dare say
he wold neuer haue conspired against me.
So he commanded the crowne to be set a-
gaine vpon Herods head, & made a league
with him. Then they went both together
toward Egypt to be reuenged vpon *Cleo-*
ptra. But that wicked woman when she
saw her ritty to be ouercome, put on her
most precious apparell, & sitting vpon the
throne of her kingdom, commanded a Wi-
per to be brought vnto her, which as soone
as she had suffered to sting her breast, she
died. As *Octavian Augustus* came to y^e pal-
lace, and saw her sit there, he reioyced that
he might be reuenged of her, & commaun-
ded to thrust her from her throne: but whē
they came to her and found her dead, it dis-
pleased *Octavian* & greeued him very sore.
In this while *Ioseph Salumithes* husbände,
disclosed vnto *Marimi*, that the king had
commanded, if it so fortune him to be put
to death by *Augustus*, that he shold poyson

her

her. Whereupon *Marimi* conceived yet a greater hatred toward y^e king, insomuch, that when the king was returned in safetie, sound, & with honour also from *Octavian*, & that all his men and whole household reioyced greatly, *Marimi* shewed no countenance of gladnes, no not when the king himself told her how greatly he was magnified and honoured of *Octavian*: but alwayes she was sad. *Salumith* the kings Sister perceiuing that *Marimi* so bered the king, she told him how *Ioseph* her husband had lyen with *Marimi* whyles hee was wyth *Augustus*. But *Herode* (say what she coulde) gaue no credite to her words, knowing that she enuied *Marimi*, vntyll at length hee asked the cause of *Marimi*, why she reioyced not as other did, when he returned in safety from *Augustus*, but was euer sad, which shewed her to haue some rancour & malice in her hart towards him. She answered, Thou hast sayd heretofore, y^e thou louedst me aboue all thine other wiues & concubines: yet thou dydest wyll *Ioseph* thy Systers husband to payson mee. When *Herode* heard this, hee was exceedingly abashed, that *Ioseph* had disclosed his secret, and began

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gan to mistrust with himselfe that which *Salumuh* had told him, & he had slept with his wife indeede, and vpon that had detected that secret. Wherefore he departed out of his Palace in a great anger and rage, wherby *Salumuh* perceiued that he detested *Marimi*, and therefore shee accused her further, suborning false accusers & forgers of lyes, to witnesse that *Marimi* would haue poysoned the king, whereof shee had diuers presumptions also by her countenance. She added mozeouer, if thou (saith she to the king) let her scape thus, she will speedily destroy thee, & bereaue thee of thy kingdome. The Law giueth a man this counsel, If any man goe about to murder thee, p̄uent him and slea him first. With this and such lyke words, she so moued the king, that he commanded to bring *Marimi* forth, and to be beheaded in the high street of the citty. And as she was brought forth into the market place of the citty, all the women of the cittie followed her. *Alexandra* her mother also cursed and railed at her, saying, Come out, thou that hast abhorred thy husband, & conspired against thy Lord. *Alexandra* wept also, as though it had beene for the wickednesse that her daughter

daughter

daughter had committed, thinking surely to please the king by that meanes, and to blear his eyes, if peradventure hee myght suffer her to liue, tyll shee myght haue oportunitie to poyson him.

Marini thus going to execution, held her peace, and looked neyther to the right hande, nor to the left. nor yet feared death any thing, knowing that shee was innocent in deede and thought, and therefore God wold render her a good reward in the world to come. Wherefore she bare her necke without feare, & they cut off her head, shedding the innocent blood. But God made no delay in punishing y^e same: so, there fell a sore plague and pestilence in the house of Herode, so that his chiefe seruants, his noble women & concubines dyed sore thereof. Yea, throughout all Iudaea raygned the pestilence vehemently: which affliction all Israell knew well enough chaunced, vnto them for the blood of *Marini*. They cryed therefore vnto the Lord, saying, Wylt thou for the offence of one man, deale so cruelly with the whole congregation, The Lord tooke pittie therefore vpon the lande, and withdrew the plague from the people. The king repen-

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ted him also, that he had shed blood without cause: & loue grew so in his hart, that he was sicke, and at deathes doore. When *Alexandra, Marims* mother, sought meanes how to poyson him: which being offered vnto the king, he commanded to apprehend her, and to kill her. In this manner dealt *Herode* with all the posteritie of the *Machabees*, leauing none alive y^e were called by that name. He put to death also *Ioseph*, the husband of *Salomith*. The king had two sons, *Alexander* and *Aristobulus*, by *Marimi* his wyfe. They were both at Rome when their mother suffred, for their father the kyng had sent them thither to learne the Romane tongue. When they heard tydings of they^r Mothers death, they wept & mourned for her, hating their father for his crueltie. Some after, y^e king they^r father recovered of his sicknes, was established in his kingdom, builded strong citties, and rose to great prosperitie. In the xij. yere of his raigne, there fel a great dearth in the lande, wherefore the king toke out of hys treasure, much gold and siluer, and precious stones, wherewith he sent into Egypt, and procured plentie of cozne, and refreshed with bread all that lackt,

lackt, and was in distresse of hunger: yea,
 he spared not his own proper goods. And
 not only to the Israelites he wold be this
 lyberallitie: but also to all that came vn-
 to him out of other strange nations, hea-
 ring of his renowne. Moreover, in al his
 warres he had good fortune. Besides this,
 he thought it good to reuelue the house of
 the sanctuarie, whereupon he deliberated
 with the Israelites, to haue their aduise for
 the building of it, after the same quantitie
 and measure, that *Salomon* king of Israell
 builded it. For the Iewes returning from
 captiuitie in the time of *Coresch*, began to
 build it after the measure that *Coresch* pre-
 scribed them, & not as it was afore. The
 people of Israell hearing that the kyng
 was purposed to pull down the temple to
 the ground, and build it afresh, they made
 him none answere, fearing least when he
 had pulled it down, he would not be so ha-
 stie to build it vp agayn. But the kyng per-
 ceiuing what they feared in their minds,
 sayd he would not slacke the matter, nor
 rest till he had brought it to passe. He sayd
 moreover, that he would take out of hys
 treasure plentie of gold and siluer, & giue
 it to graving: also precious stones, stones

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of Thasies & Marble. To the Carpenters
also and Masons, he wold deliuer timber
and stones, gold and silver, brasse & yron,
to make all things necessary to the work.
Wherefore if he pulled downe the house,
he was able to build it straght wayes a-
gayne. So he pulled downe the house, and
repayred it agayne, & finished it in length
a hundredeth cubites, in breadth likewise a
hundredeth cubites, & in height a hundredeth
cubites, all of white Marble, so that the
whole height of the stone work was in al
a hundredeth & twenty cubites. For the fou-
dation was twentieth cubites within the
ground, & a hundredeth aboue. The breadth
of euery stone was twelue cubites, & the
thicknes therof eight cubites, euery stone
was of lyke bignes. The gates of y^e house
he couered wth fine golde, & precious stones
finely set therein: the thresholds were of sil-
uer, and the tops also. He made also a vine
of gold, a marueylous cunning peece of
work: the armes therof o^r bigger braun-
ches, were glittering gold, the lesser braun-
ches, slips, o^r latestt shootes, of gold some-
what red, and all aboue was yelow gold,
wherupon hung clusters of chrystall. The
vine was so great, y^t it weyed a M. pound
weight

weight of pure gold. In al the world was
not y^e like to be seen. He made also a porch,
and before the porch, two walls of siluer,
marueylous cunningly wrought. Behind
the house toward y^e west, he made a court
of cl. cubites long, & a c. in bzeadth, which
was paved wth pure marble. Toward the
south & north, the length of the court was
also cl. cubites, & a c. in bzeadth. He erected
in it also a cl. pillers of white Marble in
foure ranckes. The length of one rancke
was cl. cubites, & enery pyller was cl. cu-
bites high, & thre cubites thycke. The pyl-
lers were all of like measure, as the court
of the north side & of the south, was also of
lyke measure, with all the pillers thereof.
Toward the east, the court contained 720
cubites, euen to y^e brooke *Cedron*. No man
euer saw the like building in al the world.
The vine that he made, placed he before
the porch. In the extream parts of y^e court,
he made also walkes & galleries of such
height, that they y^e walked therein might
easily s^{ee} kry the waters running in y^e brook
Cedron, by the space of a cubite. Between
the porch and the house also (as though it
were a baile of partition) the kyng made
a wall of siluer, of halfe a handfull thicke.

In

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In the which was a boze of beate gold, & upon the gate, a sword of gold of xij. pound weight. There were certain poles graue in the sword as this, *What stranger soeuer approacheth nigh her, let him dye for it.* So the things that Herod made in the temple, were wonderful: neither was there euer heard of in all the world, any king y^e was able to make such a building. When the worke was finished, y^e king sent to Saron his pastures, for his cattell, from whence was brought him ccc. young bullockes, & very many sheepe, according to his princely estate. So then they had dedicated & halloved the house with great ioy & gladnes. There was on a certain day in the yeere, whē as the king was euer accustomed to make a great feast to all his court, to all his nobles and Sages in Israel. Against that selfsame day the king was minded to finish his workes, which made both him moze glad, and all his people. The same also commaunded he to be done in all the prouinces of his kingdom, sending his letters by his purseyuants to the noble men, captaynes, and presidents of the prouinces, that they should obserue y^e day after the same maner euery yeere. The people also

also that were sifted into theyr enemies
countreys, theyr head rulers & captaynes
came out of euery countrey farre & nere,
to see the house & the king, for they coulde
neuer beleue it, till they had seene it: and
when they had seene it, it exceeded far that
they had heard of it. These things done,
the kings two sonnes, *Alexander* and *A-*
ristobulus which he had by *Marimi*, came
home fro Rome to Jerusalem in a great
heate & fury, with a strong company, yea,
their harts were very heauie also: for *A-*
lexander the elder, had marryed the king
of *Capadocies* daughter, and *Aristobulus* the
daughter of *Salimith*, the king his fathers
sister. These comming to Jerusalem, went
not to the Court to do theyr due tie to the
king theyr father, neyther would see him:
whereby the king gathered, they went a-
bout some mischiefes agaynst him. Where-
ouer, all his men gaue him warning to
take heede of them, and to keepe his pow-
er or garde about hym. Hee had a wyfe
of base stocke out of the Countrey, before
hee came to the Kingdome, by whom hee
had a sonne named *Antipater*. And when
hee had put *Marimi* his beloued wife to
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had disdayned befoze, to his court. *Where*
foze now seeing the two sonnes of *Marini*
bated him, he appointed *Antipater* his son
to be his heyze aparant, and to raise his
estimatiō, gaue him all his treasure, made
him lord and ruler of al that he had, affir-
ming that he shold raign after him. This
Antipater had a subtile wif & a craftie, and
his talke was daily to his father, If it like
your Maiestie, whereto should you giue
me al these things, when as these two ly-
ons shall be euer in my top, & ready to de-
stroy me. By such sarmyed meanes he
raysed discozde & hatred between the and
they father, albeit the king was loath to
hurt his two sons. Not long after, he took
his iourney to Rome, to *Octavian*, and his
son *Alexander* wayted vpon him, hoping
that *Octavian* would be a meanes for him
to turn his fathers hatred from him, & put
all malice out of his mind. When y kyng
was come thither, *Octavian* reioiced much
of his comming, saying, I haue thought
long to see thee. To whom hast thou left
the land of Iuda? Herode answered, for
the homage y I owe vnto my lord y Em-
perour, I am come to appeare befoze him
and to declare my chaunces with this my
sonne

sonne his servant. So he told him þe whole matter, frō the beginning to the end. The *Octavian Augustus* blamed the yong man, because he hated his father. The yong man answered, How can I otherwise doe? How can I forget the most chast wombe that bare me, which was of the holy stock. If I forget my mother that was slaine guiltlesse & without crime, then let me forget my right hand. These & such like spake the yong man, not without feares, in the presence of *Octavian*, so that his bowels was much mooued: & the noble men also that were about *Octavian*, could not abstayne frō weeping, but lamented greatly. *Octavian* first reprovued Herode for his great transgression and crueltie: then laboured he to pacifie the yong man with comfortable words, bydding him to honour his father, and to submit himselfe vnto him. When he had done as he was willed (for he would not strue against þe Emperors comāndement) *Octavian* took the yong man by the hand, & put it into Herodes bosome. When his father kissed & imbraced him, so that they both wept. After that they took the yong man and departed from *Octavian*, who comforted them, and gaue them

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them a gift, committing it into *Herodes* hands. *Herode* yet perceived, that the hatred of the children of *Marims* would not be appeased: whereupon when he came home to *Jerusalem*, he called together all the elders of *Israell*, and said unto them, I had determined once to make one of my sons, captain over the people of the *Lord*, but I might not do it without the consent of *Octavian Augustus*. Nowe therefore I have appoynted my three sons, & have divided my kingdom equally among them. Helpe ye them against their enemies, but in no wise shal ye helpe one of the against another. And if ye perceyue any breach of friendship between them, do that lyeth in you to take it away. Whereunto he made them swear presently in *Jerusalem*: and say the bond made, each man departed home to his house. But for all this, the hatred between *Antipater* and his two bretheren was nothing diminished. For he feared them, because they were of the house of *Chasmonan*, and alied with kings of great power. He suborned therefore false accusers to say unto the king, that the younger men, sons of *Marims*, were determined to destroy him. Likewise he set variance be-

tween

the Herodians.

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twene *Salumith* and them: for she was in greater estimation then he, inso much that the king did nothing without her counsel. The same inought he also between *Phororas* the kings brother & them. But to *Salumith* he saide, Dooſt y not consider how the sons of *Marimi* know y their mother was put to death by thy counsell? Therefore if they may bring to passe to make y king away, they will be w thee to peeces. But when the young men heard of this, they came beſore the king, & ſware, they neuer intended to hurt their father, & with weeping they perſwaded the king that he beleaued them, & they gat his fauor again. Whereat *Antipater* was not a little displeased: therefore he byed ſaſſe witneſſes, to ſay they ſaw *Alexander* the kings ſon vpon a certayn night, with his ſword drawn beſore the kings palace, minding to murder *Antipater*. Hee ſuborned alſo certaine of the kings ſeruaunts to witneſſe againſt *Alexander*, that he ſhould giue the great rewards, to allure the to his pleaſure to abuſe the in vnnatural venery, which they refuſed. Moreover, that he deſired them to poiſon y king: which they would not alſo agree to do. Wherevpon the king was

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was soze displeased towards him, cōman-
ding not onely him, but all that toke hys
part, & defended his integritie, to bee ap-
prehended & put in prison; that execution
might be done vpon them. When *Alex-
ander* went vnto *Archelaus* his father in
lawe, desiring him to come to Ierusalem
to his father *Herod*. This *Archelaus* was
a very wise man, & a notable counsellour.
Whē he was come to Ierusalem, *Herode*
was very glad of his comming, & deman-
ded what matters brought him thither at
that present. He answered, I haue heard
that *Alexander* thy son, & my son in lawe,
hath attempted to rebell against thee: it is
not possible but my daughter his wife
should be accessory of this thing, & yet she
hath not shewed it vnto thee: wherfoze I
vitterly detest her, as one y^e hath conspired
agaynst thee. Yet neuer thelesse, I knowe
wel that for the loue thou bearest vnto me
thou wouldest spare her: for this cause am
I come vnto thee, y^e whē thou hast put thy
son to death, I also may slea my daugh-
ter: for it is better that we should make
them away, than they vs. *Herode* hearing
this was very glad, & gaue credite to hys
friendship. When *Archelaus* perceiued
that

that *Herode* had a good opinion of him, he altered his communication, saying to the king, First let vs diligently examine and well try the cause, forasmuch as there are many false witnessess & lying persons in the world: & let vs not shed innocent blood vpon an vncertaintie. For *Archelaus* had great presumptions that *Herod* had giuen too light credite, knowing how ready hee was to heare an euill tale, which was the cause of all his mischiefe that befel vpon the people of his house. Well, *Herode* thought his counsaile good. One of them that accused the kings children, was *Pheroras* the kings brother, & to say the trueth, he was the chiefe of all. *Herode* loued *Archelaus* the king of *Capadocia* as himselfe, which *Archelaus* perceyning, turned his talke to rebuke the king, saying, Thou art nowe wahren olde, & well stricken in yeres, thou sufferest these backbiters to rule thee, who styre thee to worke all these mischieses in thy house. Yea *Pheroras* thy brother hath falsly prouoked thee against thy sons: where *Pheroras* hearde these words he was sore afrayd, for in deed he had seduced the king. Therfore came *Pheroras* to *Archelaus*, and besought him to saue his life. *Archelaus*
answe.

answered him, If thou wilt obtayn pardon
for thy wickednes, come & fall befoze bys
fete: & confesse that thou hast spoken falsly
against his sons: then wilt I promise thee,
that he shalbe mercifull vnto thee, & to his
sons. *Pheorass* did so, confessed that he had
falsly accused the kings sons. The *Arche-
lans* besought the king for pardon, and he
granted it. After that, he intreated him
that the yong men might be dismissed and
delivered out of prison which the king com-
manded to be done. The yong men ther-
foze came to the kings presence, and fell
downe befoze his fete, & the king was lo-
ning vnto them, embraced them, and kiss
them. He made great ioy also, that *Arche-
lans* came in so good an houre vnto him, to
whom he gaue for a gift seven hundred
pound weight of gold, with many precious
stones, and concubines, & dismissed him.
But *Antipater* again suborned false accu-
sers, and writ counterfeyt letters in the
name of the kings sonnes, to one of the
captaynes, declaring howe they woulde
conspyre and kyll the kyng: and by such
meanes he encreased y emmities between
them and they: father dyuers waies, that
the king commaunded them to be put in

the Herodians.

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prison, and most strong prons to be layde
vpon them. Besides this, *Antipater* had
surprised and won the harts of the kings
chiefe rulers and seruants, that they pro-
cured his Barber to beare false witness a-
gainst *Alexander*, how he hired him to kill
the king at such time as he shold shane his
beard. When the king heard his Barber
speak, he was wonderfully troubled in his
mind, insomuch that he said, I am wearie
of my life, to heare these pickthankes that
open mine eares to fil my head with tales.
I can do no way better the to giue charge,
that whosoever brings me any such accu-
sations hereafter of any body, he shall suf-
fer death for it. Wherefore he commanded
the Barber to be slaine, and his two sons
to be brought forth, and hanged vpon gal-
lows, shedding theyr innocent blood.

Then reioyced *Antipater*, supposing him
selfe to be as sure of h kingdom, as though
he had it in his handes, when as hee was
not aware, that although hee were neuer so
high aloft, yet was there one aboue higher then
he, who considered his dooings. *Alexander*
had two sons, *Thigarus* and *Aristobulus*. Tygraues.
And *Aristobulus* had three sons, *Herod*, *A-*
grippa, and *Alexander*. When the king re-
turned

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turned to Ierusalem (fo2 he was in Samaria by the lake side, when his sonnes were put to execution) he commaunded that his nephewes should be brought to the court, and taking pittie of them, embraced and kissed them, weeping very soze, bothe hee and all his seruants: fo2 it greatly repented him fo2 the haynous deeds that he had done. But when the time of the mourning was past, he called all the chiefe of Israell together, and said vnto them, I am nowe growne in age, & waren grayheaded, vncertaine how shortly I shal die, I see here befoze me these little fatherlesse chyldren, which I neuer can beholde without great anguish of my mind: fo2 when I looke vpon them, I call to my remembrance what great damage I haue done vnto they2 father in my rage & headlong furiousnesse. Now therfore I would comit them to the tuition & custody of some man that might be a patrone, and as a father vnto them, to succour them continually to his power. All the people answered that he had well spoken. Hee spake therfore vnto his brother *Pheroras*: Thou shalt be their patrone, and defender, & shalt giue thy daughter to *Thigarns Alexanders* son. He commanded also

the Herodians.

So

also his son *Antipater* to give his daughter to *Herod* the sonne of *Aristobulus*. And the mariages were knit, & compositions made in the kings presence. When *Antipater* marked the loue that y^e king bare towarde his nephewes, hee beganne to be in great care: for *Thigarus Alexanders* son, had a graundfather by the motherside, a king of great power, namely *Archelaus*, king of *Capadocia*. Hee fells downe therefore at the kings feete, to dissolue & breake the friendship that he bare towards his nephewes, and to leaue speaking in their cause as he had done, but he preuailed nothing. Therefore he left his father, and went to *Pheroras* the kings brother, made a confederacie with him, and desired him to frustrate the bond that was between himselfe & *Herod*, and also betwene him & *Thigarus* the son of *Alexander* that was hanged. So *Pheroras* came to the king, turned his minde, and dissolued the couenants of mariage. Thys done, *Pheroras* and *Antipater* (that satte vpon the kings throne) were become great friends, banquetting one the other day and nyght, and deuising their matters. When thys came to the kings eare, hee was soe afraid of theyr traines,

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and commanded that his brother *Pheroras* should for evermore be banished the court. *Antipater* his sonne, was sent to *Octavian Augustus*, to establish the kingdome vnto him, and to enter in league with him. For *Herod* was so olde, that hee could not goe. *Antipater* iourning toward Rome, passed through *Egypt*, desirous to see it befoze the death of his vncle *Pheroras*. And as he trauailed by the high waies of *Egypt*, there came a certain Merchant hauing a vial in his hande close couered, which cryed, saying, who will buy a thing of a great price befoze he see it, or know what it is? *Antipater* meruailed at his words, & asked him what was in the vial. But the seller tolde him not what it was befoze he had bought it and paid there for it. Then whispered he in his eare, telling him y it was a strong poison, that wold kil one out of hand. This vial *Antipater* sent to *Pheroras*, to be kept vntil he returned fro Rome. In the meane season *Pheroras* dyed, and his wife hyd the vial. After when *Antipater* came home again from Rome, *Pheroras* wife & he fel at variance, insomuch that she objected vnto him, that hee was the cause that *Pheroras* was banished the kings pzenence, the so,

row

row wherof was his death. On the other
 side, *Antipater* went about to accuse her,
 sowing discord between her and the king,
 to stir hym against her. He suborned also
 a certain Eunuch or gelded person, to goe
 vnto the king, and ensoyme him, how that
 at what time as he tooke displeasure with
Pheroras his brother, and banished him his
 presence, *Pheroras* procured a strong poys-
 son, and gaue it to his wife, commanding
 her to destroy the king therewith. The
 king hearing this, was wrothe with the
 Eunuch, and said, I searched for y^e venome
 long agoe, when it was noyed that thy
 household seruants woulde giue it mee to
 drinke, but I could not find the thing to bee
 true. Yea, I haue been too rash in such ma-
 ters: so, I put my wife *Marina* to death
 without a cause, and *Alexandra* my Mo-
 ther in law, with my two children. When
Antipater heard that the king credited not
 the Eunuch, hee made sute to the king to
 send him to *Ostian* the second time: for
 hee was afearde for the biall that was in
Pheroras wiues house. He had written al-
 so with his hand, howe that he sent it, in-
 tending therewith to poison the kings sons
 children. But he that prepareth a pit for ano-
 ther,

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ther, oft times falleth into it himselfe. So desiring the king to send him, he let him go, After this, the king commanded to make search, if the Eunuches wordes were true or no: he sent first of all for *Pheroras* household seruants, & examined them whether euer they coulde perceiue y^e *Pheroras* was in mind to hurt hym. They all sware no.

Then the king commaunded to scourge them very sore: but they confessed nothing although some died vnder their hands in the examination. Some hee ordered with diuers kind of torments: of some he caused to pluck out al their teeth. And as hee bade scourge a certaine woman seruaunt, which had bene very trusty to *Pheroras*, at length when she could no longer stande for strokes, she cryed out, & said, The holy and blessed God, reuenge vs of *Rostios* the kings wife, *Antipaters* mother, which is cause of all this. The king hearing these wordes, had let her alone she wil disclose al. Then spake she, *Antipater* made feasts euery mome for thy brother *Pheroras* & hymselfe, and as they ate and dranke, they deuised how to poyson thee, especiallie when as *Antipater* was going to *Ottavian*. For they said, Except we destroy him, he will destroy

destroy vs, as he hath done al the children
 of his house. Moreover, he loveth the chil-
 dren of his sonnes that were put to death,
 which grow apace, and it is possible hee
 may alter his minde, & make one of them
 king. *Antipater* also saide to thy brother,
 The king makes as though he were much
 my friend, but I trust him not. Hee gaue
 me (sayth he) a hundred pound waight of
 gold, but all that satisfieth not me. When
 the king heard this, he tolde howe hee had
 gyuen *Antipater* this gold secretlie. The
 woman said moreover, There is yet a vi-
 all of strong poyson in *Pheroras* house, that
 thy son sent out of Egypt. Straight way
 the king sent to *Pheroras* wife, that shee
 shold bring him y^e vial of poyson her owne
 selfe. When shee espied the kings Cunti-
 ches come to fetch her whether she would
 or no, shee gate her vp to the toppe of the
 house, and cast herselfe downe headlong to
 kil herselfe, because shee would not see the
 king nor abyde bys torments. But shee
 dyed not thereof, whereupon the Kinges
 messengers brought her in a chorse-lytter,
 and set her afore the king. When shee con-
 fessed vnto him, how *Antipater* his sonne
 had conspired with *Pheroras* to kyll hym
 with

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with a strong poison that he had bought in Egypt, & sent to *Pheroras* when he went to *Othavian*: and how that *Pheroras* being at the poynnt of death, repented hym thereof, charging that we shoulde neuer giue that venome to *Antipater*, but poure it out vpon the ground, that the king might not bee poisoned therewith: and I did as he bade me, cast it out all, saue a little that I kept in the glasse bottom, for I euer feared that which is now come to passe. Then at the kings comendement the vial was brought forth befoze him, and there was a litle of the venome left, wherefoze they gaue better credite to her wordes: so that the king was content with her, & bade his physicians heale her, & she recovered. This done, the king wrot to *Antipater* to come home with speed, because I am old (saith he) and weake, vncertain how shortly I shal die. The king had yet also two other sons at Rome, *Archelaus* & *Polimus*. So when *Antipater* wrot to answer his fathers letters, he signified vnto him, that his two sonnes had diffamed the king, and slandered hym vnto *Othavian*. But the king answered him, Come & bring them with thee, and I will order them as thou thinkest good. Notwithstanding.

withstanding, Antipater lingered & delayed
for the space of 6. months, to see if he might
learne somewhat of his fathers doings, but
he could heare nothing. The messengers
that his father had sent, lay vpon him eve-
ry day, & vrged him to make speed. Ther-
fore at the 7. monethes end, hee tooke his
iourney towards Iudea, and came to Ce-
sarea. There heard he y his father had ta-
ken displeasure with his mother, & bani-
shed her the court, but he could not learne
what should be the cause: therfore he was
stricken in such feare, that he woulde haue
gone back againe & left his iourney. But
they that waited vpon hym, being desirous
to goe home to their houses and families,
crafterd with hym, & perswaded him, that
if he shold now turne back out of his way,
he shold iustifie his enemies sayings to be
true. But if thou come once to thy fathers
presence (say they) who loueth thee so in-
tirely, thou shalt preuaile against thy foes,
and get the vpper hand of them that trou-
ble thee. So he folowed their counsell and
came to Ierusalem. When he entred into
the Citty, no man came forth to meet him,
nor once to bid him welcome home. For
all the people hated hym for his lyes, slan-
ders,

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bers, peruerse & wicked counfel, but chiefly for feare of the king. Yet went hee forward to the court, although with a fearful hart. When he came to the kings presence, he fel downe & did his dutie: but the king turned away his face, and could not abide to looke vpon him. Hee went home therfore to his house with a heauie heart, hanging downe his head, and hyding hys face. There his mother told him how their counfel concerning the vial of poppon was betrayed, and how the king was wonderfully incensed towards him, that increased yet his feare more & more. The next day, by the kings commandement hee was brought forth, & before all the chiefe of Israel assembled together, the king sat to iudge *Antipaters* cause. There rehearsed the king vnto them, his sons lewdnes and lyes, how he had seduced him, and incited him to kill his children that were of the kings blood, far better and more vertuous then he: insomuch that with a loud voyce the king burst out, and bewailed hys wife *Marion*, whom he put to death without a cause, & his two sons, that they that were far of, might beare him. The *Antipater* lift up his head, and began to speake craftily

and

and subtilly. First hee forgot not to geue gentle wordes to pacify his fathers wrath, (but that he could not do) after he fel to intreatie, in such sort, that all y nobles were moued to pittie, and beuailed his euil fortune, not without teares, saue only *Niraelus* the kings Secretary, who loued the kings children that were put to death. He rebuked the all that were sorry for the calamity of *Antipater*, crying with all his might, *Where are ye Alexander and Aristobulus* that were slaine guiltlesse? Lift vp your heads & behold this bloody & wicked man fal into y pit which he himselfe made, see how his foote is catched in the net, that he laide himselfe for other. Marke you not how your *Baker* reuengeth your death, and requireth your blood at his hand in the time of his destruction? For the wicked man is spared vntil the time of his death. So the king himselfe very much incensed, sent to fetch a cōdemned person out of prison, who being brought befoze them, and tasting a little of the popson in the dial, fel dolone starke deade forthwith. Then the king commaunded *Antipater* to be carried to prison, and to be layde in strong yrons. The xl. yeere of his raigne, which was the

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the 70. yere of his age, king Herode fell sick, and no remedy, no phisicke could be found to helpe him, neither his seruants noz phisitions could procure him any rest, so grievously came his disease vpon hym, with shortnes of breath, & through the anguish of the manifolde evils y had happened vnto him by his own folke. *W*herupon he cryed out, saying, *W*ho may he be, that hath none left to succede him in hys kingdom, noz none to goe befoze his coffin and mourne fo: him at his death. *T*hen called he to hys remembraunce his *W*ife *Marini*, & his two sons, rehearsing them by name, howling and weeping stil continually. *U*pon a certain day when his sickness came foze vpon him, he called to hys seruants to fetch him some pleasant apple, to see if he might comfort his hart, & when they had bzought it, he asked fo: a knife to cut it, and one was bzought him. *T*hen he gathered his strength vnto him, & reared hymselfe vp vpon his left arme, and perceiving his life to be ful of sorow & lamentation, hee toke the knife with hys right hand, and fetched his sway to thrust it into his belly. *B*ut his seruants stept to hym, and caught his arme, holding his handes, and

and would not suffer him to doe it. Then
 wept he sore, and al his servants, that the
 voyce was heard out of the Courte, and
 shortly all the Citty was in a stir, saying,
 The king is dead, the king is dead. Anti-
 pater being in the prison heard the noyse,
 and asked, What busines is this? They
 answered hym, The king is dead. Then
 was he glad, and reioyced wonderfullie,
 saying vnto the Taylors, Strike off myne
 yrons, and let me out, that I may goe to
 the Wallace, and I wil remember thee
 with a good turne. The Keeper answered,
 I feare least the king be yet alyue, I will
 goe therfore & knowe the truth, and come a-
 gaine by and by. Antipater saue hee could
 not get loose, & wept for anger at the Kee-
 per. So the Keeper came to the Courte:
 which being tolde to the king, commanded
 him to be brought to his presence. Then
 the king asked him, What dyd Antipater
 (I pray thee) when hee hearde this mour-
 ning, and that I was deade? The Keeper
 answered, he was very glad thereof, and
 when I would not smite of his yrons and
 let hym out, he wept for anger. The king
 cryed out vnto his Lords. See howe hee
 hateth me, being yet in prison, if hee were
 heere,

The state of

here, he would do what he could to kill me. He would not do as my seruants dyd, make hast to wrest the knife out of myne hand. As true as God liueth, he shal neuer haue that he gapeth for. So the king commaunded he should be put to death. And there was not one that wolde intreate for him, or desire the king to the contrary, but euery man was glad of his destruction.

The king commanded the keeper to bring him forth to the market place: which done his head was smitten off, and so he lept besides his purpose. The king commaunded mozeouer his body to be taken, & caried to the Citty of Ankalia, there to be buried, and not in the Citty. That done, and the people being returned from the burial, the king sent to call all the nobles of Israel together, and enforcing his strength, he sate vp in his bed, and commanded to call his sonne *Archelaus*, vpon whom he layde his handes, and made him king ouer Israel. Then shouted euery man, God saue the king, God saue the king. The king lyued 5. daies after the execution of *Antipater*, then fainted & died. The time that he raigned ouer Israel was 40. yeres. He was a worthy warrior, a wise & prudent man, a goodly

Hircanium.

goodly man of person, hauing God on his side. He loued euer the Sages. *Hillel* and *Samai*, with their cōpanions. He enriched the second house more then al other kings, and was more liberall then all the kinges that were befoze him. His gifts & rewards were rich, for hee counted golde and siluer as chaffe and stones. Hee kept *Israell* in quiet and peace from al their enemies. He builded also a more royal Temple the byd king *Salomon*. But hee made the yoke of tribute and exaction in *Israell* heauier, and gaue open eare to euil tongues. He was a cruell blood-shedder of poore and innocent persons, and *Archelans* his sonne raigned in his roome. He willed befoze his death, that they shoulde bury him in the Cittie *Erodion*, two dayes iourney and a halfe from *Jerusalem*. So they put him in a coffin couered with gold, sette beere and there with p̄cious stones. The bed vnder him was wrought with gold, and full of p̄cious stones. Likewise vpon his head was a cloth of raynes, powdered with p̄cious stones, and vpon that a royall crowne, made fast to the left side of the coffin, & vpon the right side was the regall scepter. Vpon the Beere was also a cloth
of

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of raynes, very thick powdered with p̄iecti-
ous stones, Chyistall, Aimeythistles & verie
many Saphirs. When al the chiefe men of
warre went about him in their coates of
fence, and drawn swords in theyr hands,
with helmets on theyr heads as in time of
war. After them came Archelaus hys son
that was made king. When followed hym
all the people. There were fifty of hys ser-
uants that went about the Beere, with e-
very man a chafingdish of golde in his
hand, wherein they burnt sweet wooddes
and perfumes, every soke casting vpon the
hearse pure myrrhe, as many as went a-
bout him. He was borne by certaine great
Lords & noble men of Isræll vpon theyr
shoulders, going leisurably, and with a
maiesty, till they came to Erodion, where
they buried him with great honoꝝ, that like
was neuer done to any king. These thin-
ges done, there resorted together such as
hated Herode, and were weary of theyr
own lines whiles he lived, reioycing that
they had scaped his hands, saying, Wee
haue looked til our eyes bleared, wayting
foꝝ the death of Herod, that tyrant & blood-
shedder, that oppressed vs with such heauy
yokes, and left vs nothing to liue on, foꝝ
the

the great tributes and taxes that he layde
 vpon vs, yet now *Archelaus* his sonne is
 worse then he. Wherefore they consulted
 together, and cast their mindes and good
 wils toward *Antipater* the son of *Salumith*
 the kings sister, one of the blood of *Chasmo-*
nanie, and went with him to *Octavian Au-*
gustus, requesting him to translate the king
 dom from *Archelaus* to *Antipater*: but he
 would not grant them their sute. Yea, ra-
 ther he confirmed & assured the kingdom to
Archelaus, who wrought wickednes in the
 sight of the Lord. For he married his bro-
 ther *Alexanders* wife, that had children by
Alexander, and committed other manie
 great offences. The 9. yeere of *Archelaus*
 raigne, it chaunced vpon a night he drea-
 med a dreame. He thought he saw 9. eares
 of cozne, very good & ful growne vpon one
 stalk, then came a great Dre & slopt them
 vp all at once at one bit: by and by hee a-
 waked, and perceiued it was a dreame.
 Wherefore calling one of the Sages of *Is-*
rael vnto him, he shewed him his dreame.
 The wise man said, This is the interpre-
 tation of it. The 9. eares fresh & ful, be the
 9. yerres which y^e hast raigned. The great
 Dre, is the great king *Octavian Augustus*.

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This yere thou shalt be remoued from thy kingdom, because thou hast neglected the word of God, & hast married thy brothers wife. To this *Archelaus* answered him neither good nor bad. Within five dayes after, *Octavian* came towards Jerusalem: and when *Archelaus* went to meet him, he put him in prison, deposed him from his kingdom of Israel, and made *Antipas* his brother king in his stead. Hee turned his name also, and called him Herode. That done, he returned to Rome. Whiles *Antipater* was king, died the Emperour *Octavian Augustus*, the 56. yeere of his raigne, and *Tiberius Caesar* succeeded him. Thys *Antipas* also wrought wickednes & sundry abominations, moze then any that was before him, for he tooke his brother *Phillips* wife from him, which had already children by *Phillip*. For this shameful deede, *Rabbi Iohn* the high priest rebuked him: wherefore *Antipas* put him to death. There was at that time, one *Iesus*, a wise man (if it be lawfull to call him a man, for hee was a worker of wonderful and strange works, and a teacher of such men, as gladlie did heare the truth, & had many disciples, both of the Iewes & also of the Gentiles.) This man

John
Baptist.

Iesus
Christ.

man was Christ, who after he was accused of the chiefe rulers of our nation, and condemned by *Pilate* to be crucified, they neuer thelesse ceased not to loue, which loued him euen fro the beginning. To these he appeared the 3 day alive, according as the prophets by diuine inspiration had told befoze, as wel of this, as also of many other wonderful things, which shold be done by him. And euen vnto this day the Christian sect, which toke their name of him, dooth cōtinue. Against this man *Antipas*, befoze named, came *Tiberius* Emperoz of Rome, to whom when *Antipas* resorted, he apprehended him, laide him in irons, & sent him into Spaine, where he died. *Archelaus* also that was deposed befoze, died in y time of this *Tiberius* raigne. When *Tiberius* made *Agrippa* (the son of *Aristobulus* whom *Herod* put to death) *Antipas* brother king in his steele. The time that *Antipas* raigned ouer Israel, was 11. yeres. In *Agrippas* time died *Tiberius* Caesar, & *Caius* succēded him. This *Caius* called himselfe a God, and wold suffer no man to worshop any thing in his Empire, but himselfe. He continued not long in this dignity, but decayed and died. After him succēded *Claudius*.

Caius
Caligula
Cæsar.

The state of

Claudius beeing deade, *Nero Caesar* was Empero^r. *Agrippa* raigned ouer Israell, 23. yeres. In his time *Nero* soze oppressed Israell, by setting cruell Presidents cuer them, which left the nothing to liue vpon, and besides that, punished them with diuers torments, vntil at length they were constrained to rebell against the Romane Empire & *Nero Caesar*, to ridde themselves from vnder his subiection. And aboue al other, one *Florus* president & captaine of the Romane army, most greuously oppressed the Iewes, and had done many things very wickedly. For not onely had he shed innocent blode, rauishing at his pleasure wiues, & deflowzing maids in the cittie of Iuda, but also robbed with great crueltie, euery man of his goods. He did inhabit the Temple, & vpon the beames therof hunge those y^e he tooke displeasure with. It chanced that *Ber nice* king *Agrippas* sister, came at that time to Ierusalem of deuotion, to visite the holy place. She seeing *Florus* violently to oppresse the people, & for paiment of exactions & tollage to sleigh many of the, euen at the entrance of the temple: shee came forth weeping vnto *Florus*, beseeching him to spare the people, for she pittied them
very

very greatly. Yet *Florus* relented nothing, but when she was departed from him, hee flouted & mockt her, although she were the kings sister, & that in the temple of y^e lord. There was present at that time a valiant young man, *Eleazar* son of *Anani* the high priest. He whiles his father was executing his office, coulde not abide to see the *Israe-*lites so misordred at *Florus* hands, but bee-
ing inkinled with a feruent zeale, sounded a trumpet, wherby there assembled about him forthwith diuers companies & bands of young men, goodly warriors, by whose aide he raised a great comotion, & encountred with *Florus* & the *Romane* souldiers, of whom he made a great slaughter, pre-
uailing much, & getting at length the vpper hand of *Florus*, ouerthrow al his host, so that *Florus* was constrained to flee alone out of *Jerusalem* vnto *Egipt*. In the way as he fled, he chaunced to meeete with king *Agrippa* comming from *Rome* from *Nero* *Cesar*, and going home into *Iudea*, to whō *Florus* declared what had happened hym through the youth of the *Iewes* at *Jerusalem*. And as *Agrippa* had passed *Egipt*, and drew toward *Jerusalem*, his sister *Ber-
ronice* directed her Letters vnto him, mo-
uing

The state of

ning him to ioyne with the Iewes, and to aide the. The people also came wholly the space of xl. miles out of the Citty of Ierusalem to meete him, & fell down flat befoze him, crying, God saue our king *Agrippa*. But the king studied all he might, to procure quietnes & peace to the citty & people. So he entred into Ierusalem, accompanied with two noble men of Rome, woorthie captaines, whom he brought with him in his traine. And when hee came into the midst of the citty, the people cryed mainly out vpon him, saying, Deliuer vs, O king, and let thy hand and helpe be on our side, to succour vs, for wee wil neuer moze bee vnder the Romane subiection. The king hearing this, pittied the people very much: notwithstanding, he was not content that they were minded to rebell against the Romane Empire. Wherfoze he called together the people, at the entraunce of the Court of the Temple, where were present the Elders of Israel, and al the chiefe men, with the high Priest *Anani*, and declared vnto them the power of the Romanes, the strength of theyr kingdome, and what nations round about them they had subdued, in such sort, as no remaine of them

them was left. **W**herefore hee besought them not to prouoke the Romanes, nor to destroy the people remaining in Israel. Hee added moreouer, If ye wil giue eare to mine aduise (sayth hee) I know it well, deere Bretheren, that there resteth in your harts a great greefe, and I my selfe am ful of sorrow and anguish, that we are not of power able to withstande the Romanes: Albeit, if you wil be ruled by my counsell, yee shall find a redresse for this matter. For whereas counsell is, and good deliberation, there is safety, and thinges come to prosperous successe. We shall sustaine for a while the yoke of the Romane Captaines, til I may certifie *Nero* of the matter by my letters, and intreate him to ridde vs of these Rulers. I beseech you be not hastie of liberty: Many seeking libertie, haue fallen into further captiuitie and greater bondage. There be amongst our people many euill disposed persons, whose delight is in warres, for it is theyr whole studie: amongst whom many good men doe also perrish. **W**herefore heare my wordes, as for them that be wise, may perceine the matter themselves: they that lack experience, let them learne wise.

Done

No lesse
diligent-
ly was
attenti-
on to be
mooued
among
such an
vnruly
sort.

The state of
dom at my sayings. Keepe therfore silence,
which shall be aswell to mine, as to your
own commoditie, for I shall not neede to
strain my selfe, but speak the softlier with
lesse pain, and ye on the other side may the
better heare & vnderstand what I say. If
ye hold not your peace, yee shall haue two
discommodities, yee shall interrupt my cō-
munication, and let your selues from hea-
ring. But now to the purpose, ye shall be
content, and suffer til I write to Rome of
these matters, that *Cesar* may remooue
these euil Rulers, and sende vs them that
be moze humane and gentle. If yee may
haue one such, then shall ye not think your
selues in bondage, but in liberty, and wo-
thily, for then only is seruitude greuous,
when as the Ruler is an vniust man and
wicked. Now therfore stay your selues,
quarrel not with them: for although they
be wicked, yet wil they be ashamed to doe
wzong openly: as that they do, they do it
secretly. But if ye should accuse them too
much, they wold rub their foreheades, and
doe it openly without all shame, so should
you make of your Judges & Rulers, your
open enemies. But it were far better to suf-
fer an vniust gouernour then a iustemie.

For the one robbeth men priuily, the other is an open destroyer: prouoke them not therefore. Consider the wilde beastes that be vnder mens power, and be kept in chaines, as Lyons, Beares, & Leopards: if a man let them alone, they are quiet and harme no man. But if a man goe to theyr dennes and anger them, they will flee vpon him, and weary him and other to, that be present. The same ye may perceiue in a Fener and an Ague, which if a man wil goe about to cure at the beginning, he shal make it moze græuous: but if he will remedy it by leisure, the seruencie of it will easily be quenched. Now therfore refraine your selues, take heed ye sette not *Cesar* in your tops, & the whole *Romane Empire*. *Cesar* coueteth not your harme, neither sent he vnto you these Rulers to hurt you. Hys eyes cannot see from East to West, noz hys hande reach from Rome hether, for it is fleshe and blood. But if yee will abide till I may sende Embassadors to *Cesar*, I doubt not but I shal remoue these Rulers, and ridde you of them peaceably, without any war or bloodshed. If ye be utterly determined to resist the *Romane Empire*, you shal vnderstand you be in no wise

The state of

wise able to do it : for God is euery where
on their side, so y they be Lords throug-
out all the world, & all people serue them,
and shal, til their end also come. But if ye
wil not doe this for your owne sakes : yet
do it for your owne Countries sake, your
childzen and Wiues, the Sanctuarie and
priestes, whom yee are bound to loue and
spare, least ye cast away, & vndoe all them
at once. I beseech you take my wordes in
good part, for I haue spoken nothing but
that is for your wealth, and that may fur-
ther our peace with the Romans, which I
most wish. If you will be ruled and chuse
peace, I will take your part, and doe the
best I can for you : but if yee will needes
haue warres, ye shal haue it alone for me,
I will not meddle with you. With these
Agrippas fell on weeping, and so did also
all the Elders with him, and the men of
most wisdom, the chiefe in all Israel, yea
Anani the high Priest also coulde not re-
fraine from teares. Notwithstanding, *E-*
leasar his stout son, with his routs of war-
like young men about him, they wept not
at all, nor would harken or giue any eare
to wholesome counsel : but all at once with
they drawne swordes, violentlic rushe

upon

Upon the Romane Captaines that came
with Agrippas, slew them, their men, & all
the multitude that was with him in Jeru-
salem and Judea. The Elders in Judea,
with the wisest and godliest Israelites, see-
ing what was done, departed from Jeru-
salem, fearing *Nero* and the cruelty of the
Romanes, therfore they toke the Towne
of Sion, and remained there. For they
would not be taken of the Romanes, to
be of the same cōfederacie with the other.
The sedicious seeing that, toke the Tem-
ple of the Lord. So sedicion & ciuill wars
fel betwēne the sedicious & the auncients.
For when *Eleasar* hearde, that the Elders
and heads of the people were fledde to the
Mount Sion, he and his company sette vp
on them, preuailed against them, and slew
a great many of them. Agrippas percei-
uing the power of the sedicious grewe a
pace, he sent out of his campe where he lay
without the towne, two valiant captains,
one named *Darius*, the other *Phillippus*,
with 6000. men to succour those Elders
and Sages that were desirous of peace.
These preuailed against *Eleasar* & the sedi-
cious y took his part, made a gret slaugh-
ter of them, skymishing for the space of
scuen

seven daies together, and at the length put
 them to flight, and pursued them to the
 Temple. From that time forth the wars
 increased more & more, betweene *Eleasar*
 and his complices, and *Agrippa* with his
 host and the Sages, Elders, and Princes
 that took their part. Upon a time when
 the captaines of *Agrippas* entred the tem-
 ple, certaine cut-throte murderers waged
 by the seditious, mixt themselves amongst
 the kings bands, and getting behind their
 backs, wounded them with short daggers
 that they had hid vnder their iacks, so that
 the kings souldiers hauing Launces and
 great Arming-swords in their hands, such
 as they vse in the warres, could not weeld
 them in the pzease. By thys means many
 of them were slain, and the seditious gate
 the victoꝝ. Thus *Darius* and *Phillippus*
 with the Roman army were put to flight,
 and the Elders with the Sages that were
 desirous of peace, departed out of the
 towne, and fled to king *Agrippas*. Then
 had *Eleasar* & the seditious the whole rule
 of the Citty, and that to all their great da-
 mage. Foꝝ the fury of the seditious increa-
 sed to such outragiousnes, that they sette a
 fire king *Agrippas* house that he had in Je-
 rusalem,

rusalem, spoiled all his treasure: and all that was any thing worth, they diuided amongst them. They burnt his bookes of accounts and bills of debts euery one that were in his Palace. *Beronices* house also the kings sister they sette on fire, and they slew all the cunning artificers that were Maisters of the kings workes. So they rule and power in the Citty grewe euery day moze and moze greuous then other.

In those daies dwelt the Iewes & Aramites together in al the cities of Syria, amongst whom also war was moued, for the Cesarians brought the Romanes into the towne against the Iewes, & slew them as many as they could find in the towne. The Damascians also conspired together to destroy all the Iewes y^e dwelt amongst them, which thing they kept secret fro their wiues, because for the most part they fauoured the Iewes religion. Wherefore the Aramites vpon a certain night, armed for the purpose, beset all the waies & entrances into the towne, & the houses also, and slew about 10000 of the Iewes, comming vpon them at vnawares when they were in they^r beddes, nothing mistrusting any such

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such matter. When the Jewes of Ierusalem heard how the Aramites had dealt with the Jewes in their countrey, suddenly they put themselves in armes, & in a fury and rage, like as it had bene Lions & Beares that had lost their whelps, they ran to Damasco, burnt their holos, put the Damascians to the sword, man, woman and childe, even the very sucking babes: yea, they oxen, sheepe, camels, & asses, with all other cattel, leauing none alive. And thus they dealt with many citics of the Syrians, sleaying & killing them, not sparing either olde or young, male, or female, but destroying all in most cruell wise, even the very infants and sucklings they haled from theyr mothers breaastes, & murdered them, inso much that all the whole lande was full of stinch of the dead bodiees that were slaine, for there was no man left to bury the carkasses. So the Jewes wasted all the lande of the Aramites, & had destroyed it, had not *Castius* a captaine of the Romanes deliuered Syria & the countrey of Zofa. The people therfore departed wholly from Aram, to return into Iudea, & in the way they came to Scithopolis a citty of Syria, intending to besiege it, for it was yett left vntouched,
and

and was very strong. At that time also
 Iewes and Aramites dwelt together in it.
 The Iewes therefore that were without,
 offered peace to the Iewes that dwelt in
 the towne, but they refused it, and defied
 them, rayling at them, & for their friendly
 offer, acquitted them wth opprobrious woꝛd
 es, & with iniuries also. For those Iewes
 that dwelt in the aforesaid citty with the
 Aramites, loued together like bꝛethren, &
 so, the moze part they were of the Leuiti-
 cal tribe, stoute men & hardy. The host of
 the Iewes without the citty, said vnto the,
 We come friendly vnto you & would ayde
 you. The other Iewes within answered.
 We wil neither your friendship noꝛ aide.
 The army of the Iewes hearing that, con-
 sented & agreed to raise their siege, to go to
 Ierusalem and there to remaine. For they
 had a huge booty of gold & siluer that they
 had gotten together of the spoiles of Syria.
 After thys, the Syrians that dwelt in Sci-
 thopolis sayd one to another, But case the
 Iewes returne agayne and make warre
 vpon vs, surely if they shoulde so doe,
 these Iewes that dwell amongst vs,
 woulde ioyne with them, and deliuer vp
 the Citty into theyꝝ handes, and then
 would

Howe all
 things
 make for
 the Iewes
 destruc-
 tion.

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would they be reuenged vpon vs, and destroy vs as they haue done the other Citties of Syria. Therefore they agreed to say vnto the Iewes that inhabited the Cittie with them, We vnderstande your Countrymen wil invade vs again, & make war vpon vs: wherfore depart ye forth of the Cittie, with your wiues and children, and lodge in the wood nie vnto y^e cittie til theyr army be gone again, and then you shal returne vnto vs. The Iewes were content to fulfil their mindes, went out of the cittie, & placed themselves in the wood. There was amongst them a certain young man named *Schimeon*, a good man of war, fierce big made, and very strong withall: hee in the fauour of the Gentiles had slain many of the Iewes, and destroyed much of the people of God. For during the time y^e the Iewes besieged *Scithopolis*, hee issued out continually, and skirmished with the host of the Iewes, many time putting them to flight, and neuer wold suffer them to wast the Towne, or to doe any harme to the inhabitants thereof. Nowe as this *Schimeon* with hys father *Saule* an honest olde man, and the rest of the people of the Iewes that dwelt in *Scuthopolis*, remained altogether

altogether boldly in the woodde, without
 mistrusting any harme, the Romans ioy-
 ned with the Syzians in great nūber, en-
 tred the wood, & slew the Iewes all that e-
 ner they could finde, to the number of 13.
 thousand. *Schameon* himselfe with his fa-
 ther and their families, had pitched their
 tents ne vnto a faire fountaine that was
 in the wood, to whom when their enemies
 came to slay the, & to destroy their whole
 families, *Schameon* ranne vpon them with
 his d;alone sword, made a great slaughter
 of them, & constrained them to retire. But
 when a huge multitude emutoned hym,
 and hee perceiued that all the rest of the
 Iewes were slaine, he with his household
 onely remaining, neither saw he any way
 to escape: he stept vpon a little hill with
 his naked sword, saying, Harken vnto me
 ye Syzians & Romans, and yet that dwel
 in *Scithopolis*, I wil speak vnto you a fewe
 words, ful of lamentation & sorrow. Now
 perceiue that iustly, and not without a
 cause ye make war against me, without a
 fauour or consideration that I deliue-
 red you frō the hoastes of the Iewes, and
 neuer suffered them to do any displeasure
 to you, your wiues & childzen, nor to your
 I. citty;

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citty, as they had done to other Citties of
Syria. For I am he y for your sakes haue
warred against my countrimen, to please
you withal: yea, both their blood and mine
owne, haue I pledged vnto you, and haue
kept inuiolated the loue of strangers, ha-
ting mine own people, of whom for your
pleasures, I haue slain oft both the fathers
and the children, and now you render euil
for y good that I haue done vnto you. But
indeed God of his iust iudgement hath stir-
red you vppe to reward me in this sort, to
murder me that haue so oft preserved you.
Now therfore ye shal beare me witnesse,
that I shall sufficiently & sharply enough
take vengeance of my selfe, not without
rage & fury, most seuerely, because I haue
slaine my fellowes and friends. I will
therfore sleigh my selfe, to be auenged of my
selfe, for my brothers blode that I haue
shed, and so shall I be reuenged of their
blood. And ye shal wel perceiue me to be of
that hardines & courage, that rather then
ye shold sleigh me, and after boast and brag
how yee haue killed *Schimeon*, I will be-
reave my selfe of my life, and punish the
shedding of my brothers blood none other
wise, then the Law punisheth a murderer
and

and manqueller. When he had spoken this, his eyes were filled with blood and his face with rage, and so inflamed with fury, laying a part all pittie, ran and caught hold of his father, haled him out of the wood & slew him. Then slew he his mother, least shee should intreate him for the children, and be sorry for their sakes. What done, his wife came running of her own accord, and helde her necke downe to the sword, least she should be constrained to see her Chyl- dren dye. Yea, Schimeons children, came and offered themselves to be slaine, least they should see the death of theyr father, or remaine after him to be deliuered to the enemies. After this, he slew all his whole family, that not one of his should come in to the hands of their enemies. Finally, he gathered theyr bodies together into one place, like a valiant stoute warriour, and then boldly goared himselfe vpon his own sword, least any man els should impaire his strength, or boast that hee had killed hym. All this Schimeon did with a great courage, to take punishment of himselfe, because he had bestowed his loue rather vpon strangers, then vpon his own people, and to declare his force and manhood.

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So he died an abhominable and detestable death, saue onely it was an argument of his hautie mind and great courage, as it is said befoze.

Now when the Jewes had thus rebelled against the Romans, and slaine their souldiers & captaines, king *Agrippas* went to Rome, and recounted vnto *Nero* (Cesar the Emperour of Rome, all that was happened. Whereupon *Nero* sent capitaine *Castius* (that was at that time in Syria, and had made war vpon the king of Persia, had vanquished him & all his power, and subdued his dominions to the Romanes) and with him a puissant armie of the Romanes, commanding him to goe into Iudea, to offer peace vnto the people, to comfort them, and to bring them againe into league with the Romanes if it might be. *Castius* therfore toke his iourney towards Iudea, whom *Agrippas* mette in the way, and informed him what had happened vnto him of the Jewes, howe he had offered them peace, and they would none of it, how also they had burnt his palace and sacked it. *Castius* hearing that, was very gladd that he had gotten such an occasion, to revenge the blood of the Romans & Syrians which

which the Iewes had shed. Wherefore hee
 lent a mighty armie, and came to Cesa-
 ria. And where soeuer he might espye the
 goodliest buildings, those caused hee to be
 burnt. From thence went he to the Citty
 Iapho, which he besieged both by land and
 by water, and at length wan it, where hee
 slew in the streets 8000. and 400. men.
 After that he came to Iades, where he first
 burnt all the Country about it, and whom
 soeuer he caught without the Towne hee
 slew them. But the Cittizens of Zipporie
 went out to meete *Castius*, & besought him
 of peace, whom hee spared, came not nye
 their towne, nor slew any that dwelt in
 their country. The sedicious Iewes that
 were in the Citty of Zipporie, hearing of
Castius coming, fled vnto the mountaines.
 But in the way they lighted vpon part of
Castius army, wherof they slew 200. men,
 and wounded their captaine *Glaphira*. Yet
 at length the sedicious were put to flight,
 and many of them *Glaphira* with his hois-
 men pursued, ouerthrew, & destroyed: the
 rest fled to the mountaines. Then *Gla-*
phira captain of *Castius* army, went to Ce-
 saria that was subdued to the Romanes,
 here to cure his wounds that the Iewes

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had giuen him. From thence went hee to
Antipire, which as he would haue assaul-
ted, he perceiued it to be furnished with a
great power of the Iewes and sedicious.
These hearing that *Castius* also was com-
ming, they went purposely to fight with
him: but perceiuing y^e *Castius* power was
very great, they determined to encounter
with him in the plaine of *Gibeon*, 50. mile
from *Jerusalem*. Whereupon the Iewes
with their companies, fained themselves
to flee, to the intent they might stale the
Romanes after them. And within 6. daies
they came to *Gibeon*, and there rested. *Ca-*
stius pursued after with all his host, til he
came to *Gibeon*, which he besieged & assaul-
ted also. It chanced then vpon one of the
Sabbothes in the morning watch, the
Iewes (armed at all points) issued out of
the towne to giue their enemies a *Cam-*
sado. So after they had giuen a token of
warre, they marched toward the host of
Castius, whereof they slew 515. horsmen,
and footemen 27. thousande, with the
losse of onely 22. of their owne companie.
In that battaile did wel appeare the vali-
antnes of *Mugbas* a captain of the Iewes
armie. One *Bandius* also plaid the man, at
the

the same time: for at the commandement of *Eleasar* the priest, chiefe of the sedicious, he sette the first foote within the Romanes campe. Then beganne the Jewish warriors to be famous, after they had once so manfully encountred with the Romanes. This done, *Castius* and *Agrippas* sent their Embassadors yet once againe to Jerusalem to *Eleasar* the son of *Anani* the priest, chiefe of the rebels that were in Iudea and Jerusalem, requiring peace, and to come in league with *Eleasar*, least the people of the Jewes should be utterly destroyed by the Romanes incursions and inuasions on every side. But *Eleasar* refused to heare the Legates, and slew one of them because he made too many wordes, in perswading the peace and league. Upon this *Eleasar* assembled the priestes and people together, to goe out and fight with *Castius*. *Castius* perceiuing howe *Eleasar* and the people were affected, and what mindes they were of, howe they had utterly conspired to destroy the Romanes that were there, and to consume them cleane, hauing a sufficient tryall also of the force and valiantnes of the Rebels: hee determined fully to goe to Rome, for hee perceiued
be

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he was not able to match with the sedicious, neither his own power to be compared with theirs. Wherefore he would goe see what end shold come of this wars, and what counsell *Cesars* maiestie wold giue. Taking his iourney therfore to the Citty Iapho, he founde there letters of the Romanes, for thether was their army come. From thence went he with them and his owne host to Rome, and made relation vnto *Cesar* of such things as had chaunced him: wherat *Nero* was wonderfully abashed, and not only he, but all the people of Rome were soze astonied, to heare of the great puissance and valiantnesse of the Jewes. For the which cause the warres ceased for that yeere, so that the lande of Iudea was at great rest & quietnesse that yeere, through *Eleasars* meanes the heade rebel, especially from the hands of wicked *Castius*, that had swozne to reuenge the Romanes, & to quite the Jewes, and that he would destroy all the Jewes, that none shold be left alive. Therefore these are they that deliuered Israel in the time of the second Temple, out of the hands of their enemies, what time as wars were moued against the Jewes and theyr Countrey:
what

what time also commotions and tumults began in Israel. The first businesse was made by *Antiochus* the wicked king of Macedonia: who had determined not to leave one man in Israel. His mischieuousnes proceeded so far, that hee slew of the people of God, the Sages and wise men, Princes, Elders and young men, children great & small, Israelites, Levites also, and Priestes, until al the chiefe men of Judea cast their heads together, & went to *Mattathias* son of *Jochanan* the high Priest in the mount of *Modiim*, where he hid hymselfe for the iniquitie of *Antiochus* and hys Rulers, crying vpon him, and saying, Deliver at this season the people of the Lord, and neuer think to escape thy selfe, whilles the most wicked enemy raungeth thus, and runneth vpon thy people, & sheddeth thy blood. For the blood of all Israel, what is it but thy blode: and the eyes of euerie man are fixed vpon thee, hoping that thou shouldest assist and ayde them in this calamity, that they may find deliverance by thy meanes. *Mattathias* hearing thys, wept bitterly, and sayd vnto them, Feare ye not, nor let these Macedonians dismay you, the Lord that fight for you, be ye only quiet.

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quiet. So then was *Mattathias* stirred, and deliuered Israel out of the hands of *Antiochus*, and after he had overcome him, he was high priest for one yeere, & then died. In whose roome succeeded *Judas* his sonne, who executed the office in the Temple six yerres, and was slain in battaile. When his brother *Iochanan* was chiefe in the temple 8. yerres, and died likewise in battel. After him his brother *Schimeon* was ruler 18. yerres, whom *Ptolomee* his wines Father poisoned at a banquet. When *Iochanan* hys son succeeded his father in the office, that is, he y was named *Hircanus*, first of that name so called, because hee vanquished a king of that name called *Hircanus*, he raigned 21. yerres, and died. Afterwards raigned *Aristobulus* one yere, he was called the great king, because hee first put the royall crowne vppon hys heade, and turned the dignity of the high priest hood into a kingdom, unhalloving and stayning the holynesse thereof. 480. yerres, and three monethes after the returning of Israel from Babilon. Hee being deade, hys brother *Alexander* raigned 27. yerres. After whose death *Alexandra* his Wife helde the kingdom 9. yerres, and dyed. In whose

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stede, succeeded her son *Aristobulus*, and
 raigned 3. yerres. In hys time *Pompey* a
 Romane Captaine came against *Jerusa-*
lem, wan it, and apprehended *Aristobulus*,
 bound him in yrons, and carried him cap-
 tive to Rome, in whose place he ordained
Hircanus his brother to succeed, who raig-
 ned 40. yerres. During his raigne, rebelled
Antigonus, son of *Aristobulus*, *Hircanus*
 brother, and with the aide of an armie of
 the Persians encountred with *Hircanus*,
 toke him prisoner, and sent him to *Baby-*
lon, cutting off his eares, that he shold ne-
 ver after be meete either for the p[re]sthood,
 or for the kingdome. *Antigonus* raigned
 3. yerres. In his dayes *Herod* fled and ioy-
 ned himselfe with the Romans, by whose
 helpe he slew *Antigonus* the thirde yere of
 his raigne, & raigned after him 37. yerres,
 and then died. After *Herod*, succeeded in
 the kingdome *Archelaus* his sonne: who
 was taken by the Romanes the nyenth
 yere of his raigne, layde in bandes, and
 ended his lyfe at Rome. Next to hym
 raigned *Antipater* his brother, who chan-
 ged his name, and called himselfe *Herode*,
 he raigned fully tenne yerres, overcame
 and wasted Spayne, because the king of
 Spaine

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Spain had rauished and taken away his
brothers wife, and there died. After hym
followed Agrippas son of Aristobulus, that
was his brothers sonne, hee raigned 23.
yeeres, after whose death, his son Agrip-
pas raigned 20. yeres. This is y Agrippas
of whom we now speake of, and of the ca-
lamitic that besel in his time vpon Israel.
For al the while that he raigned, the wars
betweene the Romanes and Israel neuer
ceased, vntil the people of Iudea were led
captiue into the prouince of the Romans,
what time also the Temple was desolate:
I meane the desolation of the second tem-
ple, which we sawe with our eyes builded
and destroyed.

Julie.

The 20. yere of the raigne of king A-
grippas, the 9. day of the 5. moneth, that is
called Af, Nero Cesar sent a present for
burnt offerings, to be offered in the tem-
ple at Ierusalem, requiring peace of the
Elders & Sages of Iudea and Ierusalem,
and y they would receiue him into league
with them, saying, My request is, that
you would offer my present to the Lorde
your God, for his seruice & religion liketh
me very wel, so that I desire you to ioyne
in league with me, according as you haue
doone

done with the Emperours of Rome my
 predecessours in time past. I haue hearde
 what *Cassius* y^e captain of mine army hath
 done vnto you, which displeaseth me out
 of measure. Wherefore I assure vnto you a
 faithful league, by the consent and counsell
 of the Senate of Rome, y^e hereafter there
 shal neuer Romane captain stir hand nor
 foote against you: but rather your heades,
 Rulers & Judges, shall be all Iewes, and
 of Ierusalem. Yea, *Agrippas* your King,
 shalbe Lord of al your Rulers, and what
 he commandeth, he shal doe it: the Romans
 shal only be called your Lords, and haue
 no more to do with you. So when these
 Legates came to Ierusalem, they went
 and spake with *Anani* the Priest, infoz-
 ming him of *Neroes* mind, & shewed hym
 his present, placing it afoze him. The pre-
 sent was this, a Bul for a burnt offering,
 with a crowne of gold vpon his head, bys
 hornes also were covered with gold, vpon
 hym was a cloth of purple powdered with
 precious stones, there went certain afoze
 hym that carried ten talents of golde, be-
 hynde followed very many sheep for peace
 offerings. When *Eleasar*, *Ananies* sonne
 heard thereof, he came and cast out of the
 temple

27 The warres of
temple of the *Lorde Nero Casars* presents,
saying, We wil not prophane & unhallow
the sanctuary of our *Lord*, with y^e offerings
of strangers. For our *Lord God* wilt ac-
cept neither their burnt offerings nor they^r
peace offerings. When he had so sayd, he
founded a trumpet, set his men in aray a-
gainst the host of the Romanes that kept
watch & warde in the citty of *Jerusalem*,
and slew many of them that day, with one
of their captaines also, and another they
tooke alive. He being a valiant man, & see-
ing the routes of the *Jewes* to urge hym
greuously, said unto them, Save my lyfe,
and I will yeld. Unto whō *Eleasar* the re-
bel sware, that he would not sleigh hym, but
spare him for his manhood, (for he had slain
very many of the *Jewes* afore) wherup-
on he yelded himselfe. Then *Eleasar* sayd
unto him: like as thy sword hath made
many women childlesse, so shal thy mother
be made childlesse of thee above all other,
and therewith contrary to his oth, he com-
manded his servant to kil him. King *A-*
grippa seeing this, was wonderfull sorry.
Therefore as he stood in one of the streetes,
he cryed, O thou rebel *Eleasar*, I pray *God*
that this mischiese, wherof thou art cause,
and

and thy acts, may light vpon thee and thy fathers house : which when it comes to passe, wee shall neuer be waille nor be dismayed at. It appeareth they shall haue somewhat to doo, that studie to make peace and tranquillity in thy daies, for they are sure to be destroyed with thee. Howe long wilt y continue to bring vs into the byers, thou enemy & hater of the Lord: Why dost thou destroy & waste the vineyard of the Lord God of hosts? *Eleasar* answered him, What, takest thou vpon thee the name of a King: if thou be a king, why commandest thou not vs to be punished: Where be thy valiant souldiers: lets see, come thou and they together and chasten mee, that it may be tryed whether thou be a king in deede, or no. Thou standest a loofe of, and when thou speakest, thy feete are ready to runne away, like as though a dogge should sette himselfe against an armed man, and barke at him, bleating out his tongue. With this he winked vpon the rebels his complices, to runne vpon *Agrippas*, and take him whiles he held him in talke: but that was perceined of one of *Agrippas* seruants, whom hee had appointed for the same purpose, to stand
ouer

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ouer against him as nie as hee might, to marke and espy if the rebels should make any stir toward him, and to let him haue knowledge. He therfore laying his hands vpon his head, gaue a signe to the king to flee, saying, Away, away, for if thou tarrie neuer so little, the sedicious will sleie thee and vs together. That *Agrippas* perceiuing, he gate him thence with all the speed he might, and the rebels pursued him, but in vaine, for they could not ouertake him. So he gate to Iapho, a towne vnder the Romanes, where hee was in safegarde. From thence he fled to Rome, & declared to the Emperour *Nero*, the mischiefe that befel at Jerusalem, and all that sedicious *Eleazar* had done to his offering: also how his commandement toke no place. Wherefore *Nero* ioyned vnto him againe *Castus*, with a huge armie, wherewith they both entred Iudea, and wanne many walled Townes, amongst which they rased Iapho. For the Romanes perceiuing the power of the rebels to increase, were afraid least they should gette it into their hands, whereby it might be annoyance in time to come to the Romanes: cheefelie seeing it was a notable Hauen for their ships

ships to arrive at in Judea. After this, both *Agrippas* and *Castius* led their Armie towards Jerusalem, to war vpon the rebels, & vtterly to destroy them. *Eleasar* and other p^{ri}ests with much people hearing that, they issued out against them, & found them encamped in the way, betwene Jerusalem & Iapho. But after they had ioyned their battaile, many of the Iewes were slaine by the Romans: the residue *Castius* and *Agrippas* put to flight, & pursued the chase vnto the gates of Jerusalem, besieged also the citty for the space of 3. dayes. The 4. day the p^{ri}ests and the people issued out suddainly, vnawares to the Romans, set vpon their campe, & slew 5000. footemen, and 1000. horsemen. *Castius* seeing that neither he nor his coulde well escape, hee chose out 40000. of his best souldiers, & placed them betwixt his campe and the p^{ri}ests, commanding them to stand all the night sounding theyr trumpets, and making of fires, that he & *Agrippas* might escape, and that they should not remove out of their place, til the morrow. The Iewes harkening to the sound of the trumpets, & musing what it shold meane, pursued not the Romans: but perceiving

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in the morning that they were departed towarde Cefarea. 3. daies iourney of, *Elesar* with the people followed, & in the way found their baggage strawed, that the Romans had cast from them to run the lighter, and escape the easilier, which they let lie, and pursued them to the gates of Cefarea. But *Castius* and *Agrippas* gotte safe within the towne, and from thence went both together to Rome, where they declared vnto *Nero* the Emperour, howe they sped at Jerusalem. And as they were making relation of this vnto the Emperour there came also a post out of Persia, with tydings that the king of Persia was revolted from the Romane Emperour. These things troubled the Emperour soze, to almost all fall from him, that heretofore had obeyed the Empire of the Romanes.

At the same tyme returned *Vaspasian* captaine of the host that *Nero* had sent into the West parts, as Germanie, Britanie, and Spaine, which lands he had subdued and brought vnder the subiection of *Nero*. To him *Nero* declared what mischief the priests had wrought to the Romane host in Iudea, howe they had slain the Romans, and so forth, all the tale

the Iewes. 74.

he had heard of *Agrippa* and *Castius*, which
displeased *Vaspasian* very greatly. After
this, *Nero* sent *Vaspasian* captaine, and hys
sonne *Titus*, to reuenge the Romanes vpon
the Persians and Iewes, giving in
commandement to raze their walled Cit-
ies, to beate downe what soeuer they
founde, without sparing either man, wo-
man or chyld, infants, sucking babes, or
olde folkes, but to sleie all. So *Vaspasian*
and *Titus* set forwarde with a chosen and
picked army of the Romanes, passed the
as, & came to Antiochia. The Iewes ha-
ving intelligence of this, chouse out of all
their captains 3. of the pzinicipal and most
pert warriours, of whom *J Ioseph* priest
that wrote this histoy was one, who by
the diuine fauour am not ignozant in sea-
sons of armes, no; dastard in chivalry, and
his name was *Eleasar* hys son.
To these 3. they comitted the whole land
of Iudea, diuiding it to them by lot, & gaue
each of them a small furniture of warre. One 3. parte
whereof (which was whole Galilee, from
the land of Nephtali and betwixt) fell to
J Ioseph the Priest; Sonne of *Gurion*, to
his honour and gloze, who for hys
worthinesse they named also *Josphon*:

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because he was then annoynted, appointed, and consecrated to the wars. The second lot came forth: by the which fel vnto *Annani* the pziest, the citty of *Jerusalem*, and the country about it, with a charge to repaire the walles of the citty, to sustaine the bzunt of *Vaspasian*, if he should come so far. The third lot fel to *Eleasar* the sonne of *Anani* the pziest, to whō was ioyned Captaine *Iehoscua*, and other Jewish captains. By the vertue of this lot, fell to them the whole lande of *Edom*, from *Elat* vnto the *Red sea*. The rest of the lande from *Iericho* to *Euphrates*, with that also that is beyond the riuer, & all the land of *Mesopotamia*, fell to captaine *Menasches* lot. To other pzinces also of *Iudea*, and to the worthiest pziests, they cōmitted the fenced cities, from the limits & boundes of *Jerusalem* vnto *Egipt*. *Vaspasian* taking his iourney with his heast from *Antiochia*, came and pitched his tentes in *Aramzofa*. For he had deuised & determined thus with his counsel: first to inuade *Galilee*, and after to try what they could do in *Iudea*. *Ioseph* the sonne of *Gorion* hauing intelligence of this his purpose, departed from *Jerusalem* to *Galilee*, built vp the *Towones* that were

were destroyed, and repaired their walles, gates, barres and Pallaces. ordained also captaines ouer the people, to lead and gouerne the, some of thousands, some of hundreds, tribunes, & decurians. He instructed the people also in feates of wars, what the sounds of trumpets signified, what sounde serued to sal in aray, what to gather the souldiers together, & what to deuide them. And after hee had instructed them in the knowledge & feates of war, he sayde vnto them in this wise. Yee shall vnderstande (deere Israelites) that yee goe to fight at this present against your enemies: wherfore let no effeminate fear ouercome your harts, no, dismay you at the sight of your enemies: but play the men, & take a good courage vnto you, to fight for your citties, for your country, and for your selues. Be not afraid of death, but rather be stoute in the defence of your country, that ye be not led away from it, and to fight for the sanctuary of the Lorde, that it be not stained & polluted with the vncleannes of the Gentiles. *Consider, that it is better to die in bataille, then to liue in captiuitie and bondage.*

Wherefore when as ye shal come to ioyne with your enemies, & shall see any of them

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beaten downe, and attempt to rise againe, whosoever of you is by and seeth him, remember the zeale of your God, wherewith it becommeth you to reuenge hys quarel, and being moued therewith, strike him that he neuer rise again. But if you shal see any of your felowes downe, being enclined with the zeale of your God, rescue him frō the hands of your enemies: and if he be not yet slaine, cure him. If hee be dead, ye shal doe what ye can to bury him in the Israelites burial. And so if we shall chuse rather to die then to lyue, wee shall prosper in our wars, wee shall die for the couenaunt of our God, and deliuer our soules, bzinging them to the light of life in heauen. After he had said this, he chose out of the Iewes 60. thousande footmen, and but few horsemen. And out of these hee chose 600. of the best, such as one of them woulde not shrinke from tenne, ten from an hundred, a hundred from a thousande, a thousand from ten thousand. With them *Ioseph* went to the citties of *Agrippas* that were in Iudea, to win them. For *Agrippas* stucke to the Romanes were it right or wrong, with all the power he could make. Hee went first to *Tiarua*, a great Cittie that

that belonged to *Agrippas*, where as both his treasure and munition of warre lay. When he approached the Cittie, hee spake to the people vpon the walles, and offered them peace, on condition that they should open the gates, and deliuer vnto him all the treasure of *Agrippas*, and all his Jewels: This if they would doe, he then wold spare them, and slea none of them. Were it not better for you (saith he) to take part with them that defend the Sanctuarie of God, and his inheritance, then to ioyne your ayde with *Agrippas*, which is confederate with your enemies, and assaileth vs, augmenting the power of them that hate vs, so that hee refuseth not to fight against the Sanctuarie of the Lord, and the people of his inheritance. The men of the Towne condescending to *Ioseph*, opened the gates, and hee entering the Towne, made peace with them, and they deliuered him all the Kinges treasures, for they liked *Iosephes* wordes, and consented to take such parte as hee tooke.

At that tyme came newes vnto *Ioseph* that troubled hym sore: namely, that *Tiberias* had rebelled and had revolted from the people that dwelt at *Jerusalem*, and were

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were changed from his lot, to become *Vaspasians* subiects, who had sette a *Romane* captain ouer the. For reformation whereof, he left his army at *Tiarua*, and tooke 6. hundred young men with him to *Tiberias*, coming vppon it suddainly & at vnwares. And as he stood vpon the banks of *Genesar*, he espied the navy of the *Romans* that lay there at road, to ayde *Vaspasian*, which *Ioseph* commanded to be broken in peeces, and to be scattered abroad in the sea. The men of *Tiberias* therefore seeing the shyp-boards dispersed in that fashon, they conjectured it was done by some of *Iosephes* host, wherfore the bands of the *Romans* fled to the towne, got in, & shut the gates. *Ioseph* notwithstanding came to one gate of the citty, & cryed that the people myght heare, laying. What meaneth this conspiracie of yours against me? yea, not against mee, but rather against the *Lorde God*, whose couenaunt ye haue transgressed, & broken the bond that we made with him: ye haue also violated your oath that you sware by the *God of Israel*, that we should altogether fight against our enemies to abate their pride. The people answered from the wals, We beseech thee our *Lord*,
heare

heare thy seruants speake. God forbid we
should aide the Romans, and not rather the
people of the Lord God of Israel and his
Sanctuarie, with the people of his inheri-
tance: Howbeit there be amongst vs cer-
tain proude men, vngodly persons, that
haue made a league with *Vaspasian*, and
haue brought into the Towne one of his
chiefe captaines. Wherefoze and it please
thee our Lord to enter the Cittie with thy
souldiers, come vnto vs, that we may liue
with thee, rather then to perish in the han-
des of them that hate vs. So they opened
the gates, that *Ioseph* went in, & toke the
towne. Then he caused to apprehend those
vngodly persons that were there about 6.
hundred men, & layde them in yrons, sen-
ding them to Tiarua which hee had afore
taken: the other wicked men that had ay-
ded *Vaspasian* he put to the sword. But the
chiefe gouernour of the towne hee appre-
hended alieue, caried him out of the Cittie,
and commaunded one of his souldiers to
take him out of his hands forthwith. When the cap-
taine besought *Ioseph*, saying, I beseech
thee my Lord, let one of my hands be cutte
off, and the other to be left me. Whys saie
Ioseph and his souldiours laught to scozne,
iudging

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iudging him to be no valiant man, nor of
any haucie courage: But *Ioseph* bade his
souldier to giue him the sword in his own
hand, and let him cut off whether hand hee
list, and leaue hym which he wil. So the
Romane captaine toke the sword, and
cut off his left hand himselfe, leauing him
the right, and so he was let goe. Hee came
therfoze vnto *Vaspasians* campe, to shewe
what shame was done hym. After thys,
the cittizens of *Zipporie* rebelled also, ma-
king a league with *Vaspasian* and the Ro-
manes hoast. *Ioseph* being certified of this,
made thither with his whole hoast to be-
siege it, but the towne abid the brunt of the
assault, that *Ioseph* coulde pzeuaile nothing
against it. Wherfoze he besieged it a long
season.

About that time, it was signified also to
the of *Jerusalem*, that the *Askalonites* had
entred in friendship with the *Romanes*.
They sent therfoze *Neger* & *Edomite*, and
Schiloch the *Babylonian*, & *Iehochanan* with
a power of the comon people, these came to
Askalon, and besieged it a great space.
Within y towne was a Romane captain
called *Antonius*, a valiant man, & a good
warriour, he vpon a certaine night, in the
morning

morning watch, issued out of the Towne with his company, to giue a Camisado to the Iewes that besieged y^e Towne, entred they^r campe, and made a great slaughter, continuing the same til it was day light, so that about 10000. of y^e Iewes were slain, the rest neuer moved out of they^r place, saying: It is better fo^r vs to die in this battel, then to flee frō our enemies. Therfo^re they tooke a good hart vnto them, and stode manfully in their stations & places, trusting in the Lo^rde God of Israel. And when it was day, they also set themselves in aray against *Antonie*, slew many of hys men, not without losse also of they^r owne part, fo^r *Schiloh* the Babylonian, and *Jehochanan* of Ierusalem, were both slain by the Romans, with other also of the Iewes, to the number of 8000. fighting men, that were vnder *Schiloh* and *Jehochanan*. And neuer a one of the Jewish captaines escaped that conflict, saue only *Neger* the Edomite, which hid himselfe in a certaine Sepulchre that was there in the plaine, whō the Romanes in their pursute sought, but founde him not. Therfo^re they sette fire the Wood, that it burnt rounde about the Sepulchre wherein hee lay hyd, and

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and consumed all the trees, shrubs and bushes, but came not nīe the sepulchze. For *Neger* had called vnto the Lord wth hys whole hart, to deliuer him this once from his enemies, least he should be shamefully handled of thē, promising at another time to be ready to die valiantly in his quarell. So *Neger* escaped the Romanes by the helpe of the God of Israel, in whom hee put his trust. Shortly after sent the Ierosolimires much people to Askalona, to the number of 18000. good men of warre, to bury the bodies of the Iewes that were slaine in the conflicts by *Antonie*. They sought also the body of *Neger* the Edomite, but they found it not, til at length he cryed vnto them out of the Sepulchze, saying, I am here: For God hath deliuered me out of the handes of mine enemies, to the intent I may yet be auenged of them in the wars of the Lord. So *Neger* declared vnto them at large, al things how they chanced vnto him: wherfore the Iewes reioyced wonderfully, that they had found him aliue, that he was saued by such a miracle, and y the Lord had deliuered him. Therefore they put theyr confidence in the Lord, believing that God wold be present with them

them to ayde the, wherof this deliuerance
of *Neger* they tooke for a sure signe and to-
ken. The Romans kept them within the
Towne for feare of the multitude of the
Iewes that were come to bury the bodies.
So y^e Iewes buried all the bodies of theyr
own part that were slain in both battails,
for the Romanes were not able to prohi-
bite and let them, but helde them in the
Towne. And when the buriall was fini-
shed, they tooke *Neger* with them to Jeru-
salem, to giue God thanks there for hys
deliuerance at that present. Then *Ioseph*
the Priest gathered his strength, & came
upon Askalon with his whole armie, as-
saulted them, got the vpper hand, and wan
the towne, after slew *Antonie* & al his peo-
ple with the sword, that of all the valiant
men of war that were with him, not one
escaped. Besides this, all the villages and
hamlets that were there about without the
towne, he burnt them all. And so serued he
al the townes & vilages there about, y^e had
entred in league with the Romans, slay-
ing both Iewes & Romans that dwelt in
the with the sword, as many as he found,
and theyr houses he bzant. This done, *Jo-*
seph returned againe to Zipporie, fought
with

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with them, and got the vpper hande, there shed he much blode of the people that had conspired with the Romans, vtterly destroyed them, burnt also their citties & villages, led their wiues & children prisoners away to Ierusalem, and what Romanes soeuer he founde there, hee put them to the sword. When *Vaspasian* and *Titus* his son heard of al that *Iosephus* had done against the Romans, both how he slew their garrisons as many as he could find in Galilee, and also al the Iewes that had made any league with him & his sonnes, they were wonderful wroth & in a great rage. They tooke therefore their iourney, and came to Apitclma other wise called Acha, where as at that pzeent *Agrippas* king of Iudea was abyding, and 40000. men with hym, all good men of war, and archers euery one: these ioyned themselues with *Vaspasians* armie, by which meanes the Romanes campe became very huge. Moreover, out of other nations round about Iudea, good men of war without number, ioyned with *Vaspasian*. He had aydc also of all the best men of war out of Mesopotamia, Aramzofa, Assur, Sinear, Persia, Chaldea, Macedonia, and out of the pzovinces of the people

ple of the East: yea, the people of Mizraim, Lod, Denan, and Seba, with all prouinces far and neere, that were vnder the subiection of the Iewes, cast of the yoke from theyr neckes, and rebelled against the dominion of Ierusalem, ioyning theyr power with the Romans armie, to ayde *Vaspasian* and *Titus*. For these were afore subiects vnto the Iewes, & soe had burdened them: wherfore they came to help the Romans, and to inuade Ierusalem and the people of the Iewes. But the Edomites had not yet associated themselves with *Vaspasian* and *Titus*, for they were in subiection to the Iewes, and serued them, so that not one of them ayded the Romans. For long before they had moued war against Ierusalem, and coulde not gette the victorie: but the Iewes preuailed against them, & subdued them. *Hircanus* also the first king of the Iewes, circumcized them. They dwelt also in Ierusalem, kept watch and ward about the house of the Lorde, and his covenant, without all rebellion against the Iewes, and Ierosolimites. And at that present was thirtie thousande of the best of the Edomites in Ierusalem which kept the wals, and the house of the Lorde.

After

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After this, *Vaspasian* and *Titus* with all their host, tooke their iourney from Acha, and came to Galilee, & in the mount they pitched their tents. Wherof when tidings was brought to *Ioseph*, howe the host of the Romans lay vpon the mount of Galilee, & how *Vaspasian* had sent befoze hym a great power to repaire & broken waies, to fill the holes, and cast downe the hilles, to leuell the way that his people might passe the better, for he was sore moued against the Iewes: *Ioseph* issued out of Zipporie with all his power, sette vpon them and slew them with the sword, taking such vengeance of them, as neuer was the lyke afore, for his God was with him. *Vaspasian* and *Titus* hearing of this, determined to set vpon *Ioseph* at vnwares, and to beset all the waies, that he shoulde escape of no side. But *Ioseph* had intelligence of their comming: wherfore hee left Zippoie, and went to Tiberea, whither *Vaspasian* followed with his host. *Ioseph* perceiuing them comming, fled from thence to Iorpat, the biggest Citty in all Galilee, closed vp the gates, & there remained with his army.

Then sent *Vaspasian* certaine noble men in embassage vnto *Ioseph*, to debate the
matter

matter with him in this wise. *Vaspasian* General of the Romans armie, desireth to know what it should auaille thee to be thus pend vp within a walled towne, hee wils thee rather to come forth to entreate of peace with him, & enter into a league together, for it shal be for thy auaille to serue *Cesar* Emperour of the Romans, that thou maist lyue, and not be destroyed, nor yet any of the people with thee. When *Ioseph* sent Embassadors again to *Vaspasian*, demanding truce for a few dayes, that hee might commune of the matter with the people, & let them vnderstand his words: peraduenture (saith he) they will be persuaded to make peace with thee, and then wil we enter in league with the Romans Empire. So *Vaspasian* ceased from fighting against *Ioseph*, permitting him to deliberate of the thing. Upon that, *Ioseph* sent Embassadors to all the people at *Jerusalem*, to the priestes, chiefe men, rulers, and the rest of the people, letting the to wit *Vaspasians* mind. See shal vnderstand breuen and friends, that *Vaspasian* generall of the Romans, sent his Embassadors vnto me, enquiring what it should auaille vs to be so stiffe against them, and not rather

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to come forth, and to entreate of peace, and to ioyne in league together, that wee may serue the Emperour of the Romans, so to saue our liues, and not to be destroyed. And I pray you why will yee lose your lyues, your wiues, your sonnes and daughters? Why will yee all fall together vppon the sword: that both they that shall be left a line among you, shal be led captiue out of your country, to a people that yee neuer knewe, whose language ye vnderstande not, and your country to be made desolate, your sanctuary laid wast, y there shall not be so much as one man left to enter into it. Neuer suffer this, you that be wise men, but rather receiue my counsell, & come hether to vs, that we may deliberate together, what conditions of peace wee shall make for the safegard of our lyues, rather then to be destroyed, & that ye may vse the commodities of your country, being at rest and peace therein. *For life & quiernes, is to be preferd before death and banishment.*

The inhabitants therefore of Ierusalem, both priests, chiefe men, rulers, and all the noble men of Iudea, with the rest of the people, sent vnto Joseph, saying: Take heed to thy selfe, that thou neuer consent vnto

unto this, to receiue conditions of peace with them: but be strong & bolde to fight, vntil such tyme as thou shalt consume the, or tyl thou and all the people die in battel, and so shalt thou fight the fightes of the Lozde, for his people & his sanctuary, with the Citties of our G D D, in the meane season, be as be may, so thy power be not with them.

When *Ioseph* heard the determination of the people of *Jerusalem*, howe all sortes with one consent willed by the Embassadors the continuance of the wars, he was wonderful wroth, & in a great furie he issued out with al his people, and sette them in aray against *Vaspasian* and the *Romane* hoast, in which conflict were slaine verie many of the *Iewes*. And fro that day forward, *Vaspasian* began earnestly & fiercely to war vpon the *Iewes*. He departed from thence to the citty *Gerara*, a great citty in the higher *Galilee*, besieged it, and wan it, rased it, and slew all the people, man, woman, and child, oxen, sheepe, cammels, and asses, leauing nothing alive. And then he saide, Nowe beginne I to be reuenged for the *Romanes* which the *Iewes* murdered in the land of *Iuda*. From thence hee

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departed, and brought his armie to Iorpara,
where *Ioseph* remained. The first day
that he encamped about Iorpara, hee releev
ued his souldiers with meate and drinke
plenty, and made them good chere, then
furnished he euery man with weapons.

So on the next morrow early, the Ro
mane armie gaue a great shoute, and be
set the citty round about on euery side. In
this busines *Ioseph* stode vppon a certaine
towe, from whence hee behelde the huge
campe of the Romans: wherfoze he soun
ded forth a trumpet, gaue a signe to bat
taile, issued out with the whole power of
the Iewes that he had with him, and sette
vpon the Romans campe at the foote of the
hil, continuing the fight from morning un
til night. And when it began to be dark
they ceased fighting, and departed the one
sort from the other, the Iewes into the
towne, the Romans to their tents. In the
battaile were very many slaine on both
parties, aswell Iewes as Romans. The
Romans aduancing themselves, proude
and stoutly said, We will quickly vāqu
this little nation, as wee haue subdued
other nations that wee haue conquered
that they shall annoy vs no moze: and
terwar

terwards we shall be at rest. The Iewes also on the other side encouraged theselues against the Romans, saying, At this time we wil all die together for the zeale of the sanctuarie of our God, & neuer suffer these vncleane persons to polute it: and when we haue once destroyed them, we shall bee quiet. So what for the pride of the Romans on the one side, and the stifnecked stubbernesse of the Iewes on the other, much people was slaine in that fight, for it continued til the 2. 3. and 4. day. In this while all the Iewes that dwelt about Iorobata, fledde to *Vaspasians* campe, and ioyned themselves to the Romanes, to ayde them. And euer as *Ioseph* skirmished with *Vaspasian* without the cittie, *Vaspasian* sent power to assault the cittie. So *Ioseph* and his men fought with *Vaspasian* without the towne, and the Iewes that were within the towne defended the wals against the routes of the Romanes, that was a lesser host made out of the maine armie. But the Iewes that were within the towne, began to diminish euery day, untill verie few were left. The hardiest also of *Iosephs* souldiers, and the woozthiest young men that fought without, were all slaine.

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a very few except, with whom *Ioseph* fled, and recovered himselfe into the Towne, rampering vp the gates after him. But as *Vaspasian* with all his armie besieged Iorpara a long while, he espied at length a conduit without, that ran into the Cittie, wherof the Cittizens drunke, because the water was good and swart, that he cut off, and deriued the waters thereof besides the Cittie, whereby the inhabitants of the citie, were destitute of beuerage, hauing nothing left them but wel-waters. *Ioseph* therefore perceiving that the conduit water, wherof they were alwaies accustomed to drink, was taken away, conceived with himselfe: Now will the Romanes brag and boast against vs, and thinke to take vs at their pleasure, whiles we haue no water, but shall be constrained to dye for thyrst. Hee tooke therefore garments, and dypped them in the wel-waters that were in the Towne, and hanged them heere and there ouer the Wall, to declare vnto the Romanes that they had Water plentie in the Towne, least they shoulde conceiue any hope of swifte winning the Towne, thinking they had no waters. Then commaunded *Vaspasian* a mount

mount to be raised nigh to the towne side,
 to plant an yron ram vppon, to batter the
 wals with, to beat them down. The man-
 ner of the making of an iron ram, is thus. An yron
ramme.
 first they take a great long thicke beame,
 vpon the fore part wherof they put a great
 strong head, made like a rams head, with
 hoznes, all of principall strong iron, the
 waight thereof is as much as halfe the
 beame, and couereth the beame also to the
 midst. Then fasten they into the ground,
 ouer against the place that they intend to
 batter, two great Trees, like 2. mastes of
 ships, betwæen which, they hang the beam
 that is called the ramme, with very strong
 ropes made of Hempe, the best that may
 be gotten, and iron wire twisted together.
 At the hinder part of the beame from the
 walward, are ringes of iron surely faste-
 ned, with ropes made of hempe and wire,
 tied to them: that when the assaulters
 will batter the Walles, they pushe for-
 ward y beame as though it were a speare,
 and fasten hys strong hoznes amongst
 the stones. Then hang they waightes at
 the rings of the hynder part, and much
 people a farre of take holde of the ropes
 that come thzough the ringes behinde,
 and

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and hale that hinder part of the beame bp,
on the ground, & by such means they shake
the wal that they make it to quake again.

Thus in many places they wrest and
wrench out the stones of the building, so
that after ward the wall fals down. There
be also other maner of engines, as an iron
ram, vpon 4. wheelcs, bounde with yron,
and fastened with yron nailles. To thys
they make 4. fete as hath a ram, or moe,
as the bignes of y beames requireth. The
biggest for the most part is of 30. cubites
long, and the least of ten. And loke howe
many fete the Ram hath, so many wheelcs
hath it also, for euery wheele hath his fote
by him: and when they will batter a wal,
certain men appointed thereunto, draw it
first a good way of, then a great multitude
of men take hold of the hinder part there-
of, by 4. posters or leuers of wood that are
put therin, and with all the y^e sway shoue
forwarde the Ram to strike the wall that
they wil batter. The head of this iron ram
that goeth vpon wheelcs, hath no hoznes,
but is blunt, made of the strongest kind of
yron, with a wonderful thicke neck. They
haue also vpon both sides of the ensigne, a
pentase of wood, for the sauegarde of them
that

that shone forth the ram behind, from the arrowes or stones of them that are vppon the walles. The Rams that *Titus* vsed at Ierusalem, for the most part ran al vppon wheeles. Of the other sort he had onely 2. as wee shall declare in this place. The beame of this ram that we euen now described, was as thick as tenne men could fadome, the length therof was 50 cubits. It was also halloiw within, and filled with Ore-hides, folded & sowed together. The woode serued for none other purpose, then that the fashion of the leather might be set as vpon a molde. The hynder part of the beam was couered ouer with iron plates. The leather was put within, y^e the beame shoulde not breake with the poysse of the waights that were hanged by the ringes behinde, whereas men appointed for the purpose, haled at the ropes to drawe backe the beame. The wood therefore that went about the leather, serued to keepe the leather in fashion. They couered it with an yron plate, least they that kept the walles should set it on fire. The hornes that were vpon the head of the ram, were as manie as they listed, but neuer fewer then ten, and then the beame was 20. cubits long.

The warres of

no: also moe then fiftie, and then the beam was a hundred cubits in length. Betwixt euery horne was the space of a cubite, and euery horne was as thick as a man could fadome, the length was one cubite and a halfe at the least. The wooden Wall o: pentase was as long as the leather y was put within the beame, & it was set on both the sides towarde the hinder part of the beame, to defend the men that laboured to batter the wals, least they should be hurte with arrowes o: darts. The ramme that *Vaspasian* vled at Iorpara, which he besieged, and me in it, was made in thys sorte. The length therof was 50. cubites, it had 25. hornes in the heade, which was as thick as tenne men, euery horne also was as thick as one man, and betwixt euerie horne the space of one cubite. The waight that was hanged at the hinder part, was a thousand and 500. talents, euery talent is about a hundred Troy waight. The men that laboured in the crecuting of this engine, were fiftene hundred. To remooue it from one place to another, o: from one cittie to another, were appointed an hundred and fytie yoke of Oxen, o: els three hundred couple of Horses and Mules.

When

When as they shold assault any fortes or citties that stood vpon hils, then must they deuide it in part, & bring it vp to the siege by pece-meale, and there set it together again. Now when the Romans had battered the Walls of Iorpat, and Ioseph perceived them to shake, he tooke great sacks filled them full of chaffe, and hanged them down by the Walls, that the hoznes of the ram could not come nigh the stones of the Wall, but light vpon the sacks, which by the reason of the softnes of the chaffe, hindered and brake the stroke, that the Wall was lesse hurte. And such is the nature of soft things, to gyue backe to the hard, and to weaken their force.

But Vaspasian seeing the subtilty of Ioseph, vsed also policie for policie: for he sent into the Towne secretly Iewes, spyes, which when the batteries shold be, might cut a sunder the cords that the sacks were tyed to, and with them slyppe downe the Walls, where the Romans were ready to receiue them, that they shoulde not hurte them in the fall: and immediatlie they stroke the wal with the ram. Where was at that present in the Citty, a certain valiant man, named Eleasar, of the house of

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Anani the high priest that then dwelt at Jerusalem. This *Eleasar* perceiuing the Romans to goe about to batter downe the wals as they did befoze, plucked out of the wall a mighty stone, so y^e he made a great whole or gap, wherat he slidde downe the wall, and light stridling vpon the engins, made fast an yron chayne to the hornes thereof, and got againe vp quickly & nim- bly, from the beame into the Towne, with the chaine in his hande, for the wall was not very high aboue his head, as he stode vpon the ram. Then other tall fellows toke hold vpon the chaine, and fastened it to pillars and wals in the towne, that the Romanes might rather be constrained to breake their ram, then take it away from thence.

The priest *Eleasar* yet once again boldly went downe and sate vpon the beame, slew fyftie men that laboured about the ram, and the rest he put to flight: then returned into the towne, beeing drawne vp again from the beame to them that were within the towne, greatly reioycing in his manhood. After that, went he vp vpon a high towre, from whence hee tumbled downe with a mighty force a great stone
and

and a hard, vpon the head of the Ramme,
broke it, that both a great part of the head
and the hoznes fel vpon the ground. For
the iron that it was couered withall, was
old and rustie, so that it was much wasted
and caten therewith, the ropes also were
old. After that *Eleasar* went down again,
tooke part of y^e head that was broken, and
hurled it into the towne, the Romans that
remained, eyther he slewe or put to flight.
The archers shot at him, & wounded him
with fise arrowes, wherefoze by the helpe
of his fellowes vpon the wals, hee climbed
vp, otherwise he had not bene able for the
griefe of his woundes. The people then
gaue a shout, for ioy of the victoꝝ of the
woꝛthy pꝛiest *Eleasar*, that had slayne the
Romans, and broken their ram, wherein
they put theyꝝ confidence, & brought part
of it into the towne, and fastened it with
an yꝝon chaine, that the Romanes coulde
not pull it backe againe to them, noꝛ haue
the vse of it afterward. Wherefoze dyuers
of the best cittizens of Iorpatā armed theꝝ
selues that day, being stirred with a great
courage that they had seene in *Eleasar*, and
went downe, helmed the beame into pee-
ces, brought the popses with the ringes,
and

The warres of

and two masses with the into the towne:
and the same day died *Eleasar* with great
renowne, as one that had fought for the
sanctuarie of the Lorde, and for his people
and country of Israel, like a faithfull ser-
uant and scouldour of the Lorde: whom
all the people mourned for, burying hym
in the towne, honoring him for his death,
worthines, and faithfulness, appointing
him a worthy memozy also, for that he had
waged battaile with the enemies of the
Lorde. The young men of the Iewes see-
ing this, and specially two of them, the one
called *Nura*, the other *Polipus*, menne of
wisedome and vnderstanding, and there-
with expert in the warres, being moued
with zeale of the God of Israel, opened the
gates, and issued against the Romanes,
skirmished with them, and slue manie of
them. But at length they were slayne
themselues in the skirmish for the sanctu-
arie of theyr God, for Israel & their coun-
tre. When *Ioseph* sawe the warres to en-
crease more and more, hee issued out, and
made a great slaughter in the Romanes
fentes, burnt the mount and Engines of
warre that the Romans had left, by which
meanes the wars wared yet hotter and ho-
ter,

ter, insomuch that *Ioseph* repulsed the *Romans*. For when they sawe the *Jewes* so desperately give their lyues for theyr God and Lande, they woulde not abide theyr force. *Vaspasian* seeing his men shrink, hee stode by, and encouraged them, exhorting them with sayre words and promises, as well gold and siluer, as meate and drinke wherewith the *Romans* allured, fought with *Ioseph* that day vnto the Sunne setting, and as the battaile waxed hote, the *Jewes* wounded *Vaspasian* with an arrow in his right leg, which soe dismayed the *Romanes*, when they sawe the blood run downe his legge: and that day was a soe fight between the *Jewes* & the *Romanes*.

Titus seeing his father wounded, soe abashed, ran to him to help him, to whom his father said: Howe is it my sonne, that thou art thus astonied, take hart to thee, and with a courage reuenge thy father of these *Jewes* that haue nowe the better hand of vs. So both *Titus* and *Vaspasian* with all theyr whole host, fought that day a soe fight, and many were slayne of both parts, yea, very few were left on *Iosephs* part, with whom hee returned into the Towne.

The

The warres of

The next day, the Romans raised a newe mount, in steed of y^e that *Ioseph* had burnt, and planted another iron ram theruppon betwene two postes accordingly, for *Vaspasian* had brought foure of this sorte with him from Rome, but other battering peeces vpon wheeles had he with him thirtie, what more, what lesse, y^e bigger sort were of thirtie cubits long, the least tenne. Hee brought also 10. engines to hurle great & waighty stones withall, which he had placed about the wals. The Romanes therefor renewed the wars and assaults against the towne as they were wont before. But the towne was now desolate and naked of the stoutest warlike men, for they were all slaine in the fights. Albeit *Ioseph* remained and a few with him, who went euery one and the women also to defend the walles, for there was almost no men left fit for the war. Then the Romans slung with the engines that stood on the mount, stones into the towne on euery side. It chanced that a great stone hit a woman with child with such a violence, that it passed through her body, and carried the child with it, by the space of halfe a myle. They cast vp and raised yet other mounts also, from whence they

they flinged stones, & another like chaunce hapned. A stone came and hit one of *Iosephs* men of warre, a valiant man, in such sort, that it deuided his head from his bodie, and made it flie a large myle of.

At the same time one of the *Romane* soldiours deuised with hymselfe, howe to stryke *Ioseph* with a benomed arrowe, and gat him vnder the wall where *Ioseph* was, to accomplish his purpose. But *Ioseph* espyed him, and cryed vnto him, Hold thy hand thou wicked fellowe, and doo not kill me. With that the fellowe start somewhat aside, beeing afrayde at *Iosephs* voyce: and suddainly the *Iewes* out of the towne powred hotte Dyle vppon him from the wall, and his skinne was skalded off, and he ran away naked, howling and yelling to the *Romanes* Campe, where he dyed.

Vaspasian and his sonne *Titus* were fully determined to continue the assault, vntyll the xlvij. day: notwithstanding the wals were so hygh, that they could not win the Towne. Yet at length the men were so sore spent within the towne, and they that remained alque so wythered with toyling, that they were not able any longer to furnish theyr watch vppon the walles. This
 D vpon

The vvarres of

upon a certayne night *Vasþasian* and *Titus* vnderstanding, scaled y^e wals at a quarter where watchmen were lacking, and after them many other of the *Romaine* souldiours followed, which went downe on the inside, and brake open the great gate of the town, wherat entred y^e whole armie of the *Romanes*. And being within the towne, sounded their trumpets, and shouted vnto battaile. The *Iewes* with the alarm, tumult, and hurly burly of the *Romanes*, awaked out of their sleepe, and were soze afraid. Notwithstanding euery man took him to his weapon, & drew to the market place as fast as they might. They had made the market place of y^e town so large of purpose, that if any businesse should happen, there might come together the whole cittie if they would. And as they looked about them, they saw y^e *Romane* armie entering into the town by the way that came from the great gate. When fought they with the *Romanes*, & dyed euen in the market place where they stood, exhorting one another, and saying, Let vs die heere fighting, and neuer suffer our selues to be taken alive. But *Ioseph* and 40. men with hym, worthy men all, fled out of the towne into

a wood, where they found a certayn caue,
and hid themselues therein. All the rest of
the cittizens were slayn in that conflict, soz
they would not yeelde, noz commit them-
selues to the Romanes, they trusted them
so little. For on a time a certaine Jew be-
sought a Romane souldioz to save his life,
and the Romane sware vnto him, saying,
God deale thus and thus with me if I slea
thee, therfore yeld and come hyther to me.
The Jewe required him to giue him hys
right hand that he might trust him, and the
Romane reached him his left hand. The
Jewe being dismayed in that great feare,
markt not that it was his left hand: But
when the Romane had once hold of hym,
he kept him fast with that hand, and wyth
his right toke his sword, and slue the Jew
that then was naked, hauing cast away
his weapon vppon trust of the Romane.
When the Jewes sawe how the Romane
regarded not his oath, but slue the Jewe,
that vppon trust of hys promise & the oath
had yeilded himselfe vnto him, they deter-
mined to die altogether, and neuer to trust
the Romanes: Where vppon they resol-
ued with themselues, vtterly to dye for the
holynesse of the Lorde God of Israel. But

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in so doing they slue much people of the Romanes, & farre moe than they had done in any other battaile: yet at the length the cittie was taken. When *Vaspasian* had knowledge where *Ioseph* was become, and of hys company, he sent *Nicanor*, *Pile-
rinus*, and *Gallicanus* wyth hym to *Ioseph*, to will hym to come forth, and he shoulde haue his lyfe and not be slaine. Upon that *Ioseph* debatted the matter wyth them that were with him in the Denne, requiring theyr aduice. For my part (sayth hee) and ye will follow my counsaile, I thinke best we goe vnto them, but vpon this condition, that they will make vs a so:mall assurance of our lyues, effectually as we shall require them, which done, I doubt not but *Vaspasian* when wee come vnto him, will extend his fauour towards vs.

When these men perceiued *Ioseph* to be enclyned to yeelde vnto the Romanes, they sayd vnto him. We maruaile at thee (*Prince Ioseph*) at thee we say, that wast chosen out of thousands of people, and promoted vnto the Priesthood and kingdome, to sanctifie and hallowe the Lorde God of Israell, wast also appoynted graunde captayne of so huge an host, and hast scene
wyth

wyth thine eyes, the shamefull reproch of
 thy people, with the displeasures and da-
 mages of thy sheepe, that thou hast yet a-
 ny desire to liue in thys dishonour. What
 seeest thou, that thou wouldest desire to liue
 for? shouldest thou not rather desire death
 than life? Peraduenture thou perswadest
 thy selfe, that they call thee to saue thy life,
 or for thy commoditie: but without doubt
 thys were a bayne perswasion. For they
 call thee for none other intent than to take
 thee aliuie, and to bragge how they haue ta-
 ken *Ioseph*, that was consecrated and addit
 to the warres, and make it an argument
 that their power prospereth. Nowe there-
 fore (our deere brother and our Prince)
 consider that thys they wil do: yea if they
 saue thy life. But put the case they put
 thee to death: were it not better for thee to
 die of thine own sword, than of theirs? yea
 if it were for nothing but for this, it is bet-
 ter for thee to die than liue: least y^e shouldest
 heare their reproches, they^r vpbraidings,
 & their quarrellings. And if they preserue
 thee aliuie, neuer thinke they do it for thy
 good, but rather for thyne ignominie and
 shame, which is far greuouser than death
 it selfe. Therefore our deere brother and

The warres of
our Prince, what commeth in thy minde,
that thou purposest to liue after that thou
hast lost thy people & thy brethren: and to
what purpose serueth thy life after they be
gone? Marke and consider diligently what
Moses (of worthy memory) our Maister
did, how he spake before God touching the
people of *Israel*. Pardon theyr sinnes
(sayth he) or els blot mee quite out of thy
booke which thou hast written: howe he
would not liue after the destruction of his
people, although the Almighty sayde vn-
to him, Let me alone, that I may wrake
mine anger vpon them, and consume the.
Why dost thou not call to thy remem-
brance *Aaron* his brother, that went be-
twixt lyfe and death, in wythstanding the
angell that plagued the people, and offered
himselfe to die for his people, that y plague
myght cease from *Israel*? Where is king
Saul, and his sonne *Iehonathan* that fought
for the people of God, and dyed in the field?
Could not *Saul* haue saued his lyfe and his
sonnes both, if he had been so disposed? But
he when he saue *Israel* haue the ouer-
throwe in the battaile, had no desire to liue
any longer, but chose rather death than life
and would not be seperated from his bre-
theren

theren neither in lyfe noꝝ death, as well he,
as *Jehonathan* his sonne, those dearely be-
loued and most amiable men (as the
Scripture tearmeth them.) Why doost
thou not remember (our deere Prince) the
righteousnesse of *Dauid*, the annoynted of
the Loꝝde, who seeing a most greuous
pestilence to rage vppon the people of *Is-*
rael, saide, Let thy hand (O Loꝝd) I be-
seech thee be turned vppon mee and my fa-
thers house. For I am hee that haue sin-
ned, I haue transgressed: as foꝝ these thy
sheepe what haue they doone? what haue
they offended? Where is the holy Lawe
smothered and stifled in thy hart? Art not
thou an annoynted priest, that hast decla-
red and taught vs the holy lawe, whereby
wee might learne howe to loue our Loꝝde
God with all our heart, and with all our
soule, and with all our strength: If it be so
that y^e seruice of God consisteth not in this,
that we should loue him whom he loueth,
and dye foꝝ his couenant and Sanctuarie,
together with his seruants that be slayne
foꝝ the vnitie of the name of the Loꝝde:
wherein standeth it then? Hast not thou
oft-times taught and proued vnto vs, how
that euery man that dyeth in the wars foꝝ
the

The warres of

the Lord, his Sanctuarie, his people, and his lawe, he is to be counted in the Lords lot, and made worthy to go vnto the great light, and shall not see euerlasting darke- nesse : Art not thou that *Joseph* the Priest, that hast cryed so often in battaile, I am *Joseph*, the Priest, consecrated to battaile, that haue vowed my life for the people of the Lord, his Sanctuarie, & his land : But now when thou hast yeelded thy selfe vnto them, and they order thee dispitefully, what wilt thou say vnto them, or what amends canst thou haue at theyr hands : I put the case, they cast in thy teeth, & say thy words be but lyes : how shalt thou auoyd the reproch : Art not thou he that sayedst, men should fight for the people of God, vntill they dye in the conflict, & in so doing, their death should be a ransome for their sins : and that they were sure to go to that great lyght, that is the lyght of lyfe. Which if it be true according as thou hast sayde, why then wilt thou shunne death, & not follow thy people that are gone before thee to that same lyght : Euer hitherto y^e hast had the upper hand wheresoeuer thou camest, in so much that they that hearde of thee, trembled for feare : and nowe wilt thou yeeld
thy

thy lyfe into captiuitie to the Romanes as
a vyle slaue? Shal not this thy dishonour
redounde also vnto the people of G D D?
Thou that art a Prince, a king, and priest
wilt thou be bound in chaynes? Euery
man shall say, This is he that hath gyuen
hys souldiours, and the rest of hys people
to dye, but hath saued himself, and his own
life. So when they had made an ende of
talke, each man drew out his sward, and
came vnto him in the mydd of the Caue,
saying, Hearest thou, thou *Ioseph* our
Prince, if thou wilt be ruled by vs: First
wee shall slea thee as a Lorde and a great
Prince, and thou shalt choose what death
thou wilt die on, that thou mayest dye ho-
nourably. But if thou refuse to die honest-
ly, assure thy selfe of thys, that wee will e-
uery man set vpon thee and slea thee. *Ioseph*
answered, In dede I knowe my brethe-
ren, that your wordes are iust and true.
For who is so mad to desire to liue in this
hurly burly? & would God that he would
call my soule vnto him, and receyue it vn-
to him also. For I am not ignorant that it
were moze expedient for me to dye than to
liue, for the great troubles that haue pas-
sed throught my byaynes. But he knoweth
the

The warres of

the secrets of mens hearts, and he it is that
giveth lyfe vnto men. It is God that clo-
seth soules within the bodyes, and letteth
them out againe, because he is the lyving
God, in whose handes remaine the soules
and sprytes of all lyving creatures. He
hath left wyth vs the spryte of lyfe, and
closed it vp within our bodyes: What is
he then that will open that hee hath shut?
Howe shall wee lose that hee would have
bound and knit fast within vs? Doe ye not
all knowe, howe the life is a thing that he
hath left vs to keepe, and that we are his
servants? If then we cast away life before
that God take it, Shall he not worthily be
displeased wyth vs, so that wee shall not
finde lyfe in the place of the lyving wyth
Abraham our father, of famous memory,
and wyth those iust & godly men our fore-
fathers? Doe you not knowe, that they
went not vnto God before they were cal-
led, and when they were called, they came,
and so dealt God with all the holy and
godly men. To *Moses* our Maister, of
worthy memorie, the elect of God, ye
knowe that the Lorde God of Israel
sayde, Get thee vp vpon thys mountayne
Abiram: and so he dyd. But he would not
have

have done it of himselfe, had not **G D D** called him. Whereby ye may see, it is not lawfull for a man to surrender hys lyfe vnto **G D D**, except he require it againe. Take example (I pray you) of Job, what tyme hee curst the day that he was bozne in. Might he not either haue hanged himselfe, or haue runne vpon a knife, or at the least haue followed his wiues counsaile to curse God and dye? Notwithstanding he abode patiently in most extream payne, wayting tyll God demaunded againe hys life, and then restoze it vnto his Lord God, and would not restoze it vndermanded, but carried tyll his appoynted end came. King *David* also of famous memorie sayd, *Lead thou my life out of this pinfolde and prison.* For hee knewe that the lyfe was inclosed in the bodie, and that none myght let it forth but **G D D**. I wote well that death is a great commoditie, so that the soule may return in his due tyme, vnto God that gaue it vs. I knowe also, that he that dyeth in the warres of the Lorde, hee shall come to the great light. But I know not what can appease **G D D**s wrath, toward the soule of that man that kylleth himselfe, and maketh hast to restoze hys soule before

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before his tyme, & without the Lords calling. Wherefore my friends & bretheren, I would ye should knowe it, I am no more coward than you, & I do not disagree with you, because I am of a faint heart so; feare of these present calamities: but that I knowe I should commit a heynous offence against the Lord, if I should kyll my selfe. And how say ye (you Princes) that stick vnto your God, to you I speake, tell mee who shall make intercession vnto God for vs, if we should commit this sinne, and each kyll other? Would not a man iudge him a slave, a foole, a froward person, a rebell, & a desperat man, that should be forced with any misery, to be so mad that because all things fall not out as he would wish, would therfore hang or desperatly murder himselfe, with his own hands? Such ye knowe the law thus punisheth, Their right hand is cut off, wherewith they forced themselves to dye, then, they are left vnburied, as men y haue destroyed their own soules: by what reason the shall we kil our selues? I would wish that wee might be slayne of our enemies, rather than we should so shamefully marther our selues, wherby ever after we should be taken for manslayers.

If any man slep himselfe, as dyd *Saul* whom ye commended, without doubt hee committeth a heynous crime, and such a one as no satisfaction can be made for. Besides that, he shall be reckoned faint hearted, and as one that dispaireth of his recovery. Wherefore our fore-fathers haue taught vs: *A man ought not to despayre of his safegarde & deliuerance, which commeth of God, no not when the knife is put to his throte to cut it.* For king *Hezekia* of famous memorie, when hee heard these wordes of *Esayas*, that worthy Prophet: *Make thy will, and set thy things in stay, for thou shalt dye, and not escape:* Neuerthelesse he fainted not, nor ceased to pray vnto *G D D*, for the prolonging of his lyfe in this world, that he myght amend his life, and sende a better soule vnto *G D D*. Then the *Lorde G D D* of *Israell*, seeing his unwearied and strong hope, wyth his repentance, suffered him to liue fiftene yeres yet longer. But as for *Saul*, he was not appointed king ouer *Israell* after the *Lords* minde, but alonely by the peoples, that craued vppon *Samuel*, *Giue vs a King to raigne ouer vs.* Wherevpon afterwarde *G D D* departed from *Saul*, for he was not obedient

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obedient to Gods wyll, but went about by
force to establish his kingdome. The Lord
then seeing the wickednes of his hart, gaue
him ouer, and chose him another to be king
ouer his people, annointing *Dauid* his ser-
uant, whiles *Saul* was yet lyuing. Which
Saul perceyuing, persecuted *Dauid*, and la-
boured with all his endeouour to destroy
him, because he knewe **G D D** was with
him, and prospered all that he did: where-
as contrarie, all went backward wpyth
him. For these causes, I say, hee chose ra-
ther to dye than lyue, and would not lyue
after the people of *Israell* were overthro-
wen in the mountaynes of *Gilboa*. And in
mine opinion, he slue himselfe for nothing,
but that hee was a faint harted coward,
and vtterly dyspayzed of his safegarde. For
although he sayd, *Least these uncircumcised*
come and runne me through: Yet if hee had
beene of a valiant courage, he would haue
standed to his defence vnto the death: per-
aduenture **G D D** would haue deliuered
hym. But hee contrary, all in dyspayze pro-
cured himselfe and his sonne a shameful
death.

But ye shall consider this, he was a
mercifull King, and therefore did **G D D**

ryd him out of the worlde. For as hee dyd
 not spare his owne lyfe nor his sonnes: so
 dyd he not spare others. And whereas yee
 alleage *Aaron* vnto me, I would knowe
 of you, why he did put himselfe betwene
 the lyving and the dead. Was it not be-
 cause hee woulde turne away the plague
 from Israell: If he had knowen that hee
 himselfe should haue beene stryken there-
 with, doubtlesse he woulde not haue stri-
 uen against the striker. But trusting in
 the holinesse of hys righteousness, hee
 stood befoze the angell to deliuer Israell
 from that miserie. I am not to be compa-
 red with *Aaron*, albeit I am one of his
 chyldzen, and neuer yet in all my lyfe did I
 thinke to venture my lyfe in the warres
 of the Lord. And now I am not determi-
 ned to kyll my selfe, least I should sinne a-
 gaynst God, and spoile my soule of hope of
 saluation. I knowe it well, it were moze
 expedient for me to be slaine of myne ene-
 mies, than that I shoulde slea my selfe.
 And if ye say the word, let vs go forth, and
 undainly set vpon our enemies, to kyll, or
 be kyllled in the battayle of the Lord, and
 so shall we doo well: peraduenture GOD
 will giue them into our handes. For God

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is able to saue as well by a small armie, as by a great. When if you see me to be afrayde of mine enemies sword, ye shal therby knowe me to be a dastard, and one that fawneth vpon his enemies, and hunteth for their fauour. But ye shal see me goe afoze you, as a valiant man should, nor once turne my face from death. What did yee euer see in me, that ye should iudge me feareful? Did ye euer knowe me to refuse to fight? In the towne of *Forpata* I haue euer kept my quarter and ward, and euery day haue I fought with mine enemies, whom I haue not spared but impayzed, and that not a lpttle, whyles I defended that little cyttie 48. dayes against them. For I thought with my selfe, peraduenture I may driue away the enemies of the Lord out of our land, and put them by Ierusalem, that they goe not thither. And so haue I foughten with them, tyll all my valiaunt Souldours bee spent, and none left but you: I coulde no longer wythstande theyr force, yet I woulde not yeeld my selfe as a prisoner vnto them, therefore I fled hether with you, into thys Caeue. Nowe therefore Bretheren, ye shal vnderstand, that death is commodious and good in deede,
to hich

which cometh in his tyme : But it is
 neither good nor godly, for a man to kyll
 himselfe & his brother, to goe afterwarde
 for that deed into hell and perdition. And
 what other thing can more cleerly sette
 forth a mans man-hood and haughty minde,
 with his hope in God, then for a man to
 suffer patiently, whatsoever chanceth vn-
 to him, vntill his end come. Behold the Ly-
 ons and other beastes, how they are wont
 to withstand their aduersaries that lye in
 waite for the, to the intent they may saue
 their liues : whose armour is theyr teethe
 and clawes, wherewith neuerthelesse they
 hurt not themselves, but vse them against
 other that assault them, till they either o-
 uercome, or be overcome. Well, although
 wee haue no warlike weapons, yet hath
 nature armed vs as wel as them : for al-
 beit wee be not of such strength as they,
 yet haue we such armour, that we may de-
 fend our selues therewith, both from man
 and beast. But howe can wee breake the
 bande of loue one to another that procé-
 deth from God, which hath chosen vs to
 his people & inheritance, to sanctifie him?
 How then may we be enemies together,
 and one kill another? If that be true, as

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pee cannot denie it, that although we be many thousands, yet we are counted as one soule, and members of one body: then how can any man euer find in his hart to strike his owne eyes or seete, or any other of his members to destroy it, except he be mad, and besides himselfe? Moreover were brethren and friends, consider to what end the Maister of a shipp dooth abide the tempest of the Seas, and striveth day and night with the floods thereof. Dooth hee it not to saue the ship, and his life fro death? If so it be, he wold willingly for the nonce put himselfe in ieopardie of tempest, or run upon rocks: wold not the Merchant men say, See yonder desperate fellow that destroyeth himselfe, his shipp, with the Merchants, and their riches? Suppose an earthly King shoulde giue his officers to keepe certaine precious Jewels: were it not convenient that they should keep them till such time as he should call for them againe? If they shold at their pleasure cast them away before the king call for them, shall they not moue him to anger? And if a man come into the presence of the King uncalled, wil not the king check him, and say vnto him, What dost thou here before

I call thee: So now, all the soules of Israel are the Lords, who hath bestowed the vnto men according to his mercy & good pleasure, who also will receiue them vnto him againe when it pleaseth him: & when his time is come, every soule shall depart vnto his place of rest. Therefore if a man will with his owne handes, let forth his soule out of his closure befoze his tyme, God will not receiue it, neither shal it find any rest, but be destroyed. And why? Because it is expelled and thrust out of his place befoze his time, and befoze God doe call it: wherefoze it shall wander incessantly for euer. Why then (my deere brethren & friends) doe you aduise vs to kill one another, and to expell and banish our soules from vs, they not called for? How can we put away this opprobrie? How can we make amendes for this sin? Who shal pray & make intercession for vs? And with this Ioseph burst out on weeping abundantly, that they laught him to scorn. When Ioseph helde by his handes to heauen, saying: Thou Lorde Almighty art our Father, thou hast shapened vs, and by thy great mercie taken vs out of the clay: thou art he y leadest vs in thy fayth,

and the multitude of thy merries and benignitie towards vs hath not ceased. And although our sins haue seperated vs from thee, yet neuerthelesse, wee are thy handi-
 worke every one of vs, and of long haue
 bene called thy people. Thou art Lorde o-
 uer all creatures and soules. Thou dost
 what thou wilt, and no man dare say to
 thee, why dost thou so: Thou art our Fa-
 ther, wee are clay, thou hast giuen vs our
 shape & fashion. Therfore if it please thee
 to take our soules, take them by the hands
 of thine Angels, that wee commit none e-
 uil against them. And if these my felowes
 that be present with me, wil not be perta-
 kers of my prayer: behold my lyfe alone,
 for the which I beseech thy benigne cle-
 mencie, if it please thee to take it, for thou
 gauest it me, therfore do with it whatsoe-
 uer shal seme good vnto thee. it is in thyn
 hands, thou lendest it me, and hast prese-
 ued it within me. I wil not destroy it my
 selfe, or let it out of prison before thou de-
 mand it. For thou knowest, that As man
 cannot liue without thy decree & appoint-
 ment, so likewise he cannot dye without
 the same. Vnto thee therfore do I lift vp
 mine eyes, thou that dwellest in heauen

to deale mercifully with thy seruants, and with me, to turne our harts that wee consent not vnto this, to murther our selues. If thou know any amongst them, that intend so wicked an act, I beseeche thee, O Lord my God, let me find fauour in thyne eyes, giue them an hart to heare whole, some counsaile, that I may deliuer my selfe and mine own life, which I commend into thine hands, that thou wouldest receiue it vnto thee, for in thy hand is the life of euery lyuing creature.

Thus when *Ioseph* had finished his prayer, hee turned him vnto his felowes, and saluted them. Then said they. Thinkest thou therfore to moue our minds, because thou hast prayed vnto God for thy selfe and for vs? Did not we tell thee erewhile, like as we tel thee now, that we are determined to die by one means or other? wherfore say thy minde, and tell vs what kind of death thou wilt end thy life, for we haue euer knowne thee a iust man and a worthy Prince, therfore art thou worthy to die first. *Ioseph* perceiuing that his felowes were utterly determined to die, and wold giue no eare to his perswasions, for he could by no reasons drawe them to his opinion,

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opinion, hee went subtilly to worke with them, on this wise: Seeing it wil be none otherwise byethen, quoth he, I will shew you my deuice. We are determined to die ye say, and that vpon your own swordes, therefore there is no better way then to doe it by lot, in this wise. Let vs cast lots amongst our selues, that wee may be ioyned together by couples, then wil we cast lots which couple shal die first. After, they two shal cast lots between them, whether shal kil his fellow, he that remaineth, shal chose him one of the second couple to kyll him. Likewise the second couple shall cast lots betweene themselves who shall dye first, and he that is left, shal chose him one of the third couple, whom he hath a fancie to be killed of. Then they shall try by lot who shall die first, who being slayne, the other may chose himselfe one of the fourth couple to kil him, and so euen till all bee slaine, that we see not the captiuitie of our people. The last couple that shall remain, shall doe thus: runne one vpon the others sword, or els let them cast lots betweene them selues, and vpon whom it falleth, let him dye first. But soasmuch as wee are forty and one, so that we can not be iustly

ioyned

ioyned in couples: let vs cast lots first of all, and see which of vs shal first be slaine, and when he is once out of the way, then let vs diuide the couples. Hee that is to be slaine first, let him chuse out one of the first couple to be slaine of, & when he is deade, the first couple shal cast lots, and doe as I haue deuised. When euery man liked his deuise (which was Gods doing, who heard *Iosephs* prayer) & said all with one mouth, Wee will doe as thou hast deuised, and to thee it appertaineth to diuide the men, and to cast the lots. *Ioseph* answered, But let vs sweare by the name of the Lorde, that this deuise shal stand, be ratified and performed. Whereunto they accorded, and sware all by the name of the Lorde, that they would haue that deuise to be ratified and kept, which *Ioseph* hadde inuented by casting of lots. When *Ioseph* began to make lots, who should be the odde man, and it light vpon *Iehoiada* a priest, the sonne of *Eliakim* a Galilean, which was a valiant man, and chiefest in euery counsel next to *Ioseph*, and the principall perswader of this wicked fact to kill themselves. After that, dyd hee craftily diuide them into couples, so that the lotte of his owne couple came forth

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forth last of all, who looked to be saved, and trusted in God, believing that he would deliver him from this abhominable deed.

Then *Jehorada* chose him one of the first couple, who slue him. What done, the first couple cast lots betweene them, so the one killed his fellow, and chose him one of the second couple to kill him. When they of the second couple, cast lots between themselves in the presence of *Ioseph*, and the one killed the other, then he that remained, chose him one of the 3. couple to slay him. And in this maner did they all, til they were all slaine, and none left alive but *Ioseph* & his fellow, who saide unto *Ioseph*, Goe to, let vs cast lots, that we may goe to our brethren.

Ioseph answered, We wil doe so, if thou be so disposed: but first heare mee I pray thee speak a few things in thine eares. Let me, haue not these sinners rebelled against God, in this murdering of themselves so shamefully: neither could I by any meanes dissuade them, nor hale them fro this opinion. Wherefore shold we two sinne against God so grievously, and against our owne soules? If the lot shold so fall that I shoulde kill thee, I shoulde be counted a murtherer, and that worthily: and it may

so chaunce that I shall escape after thee,
and saue my lyfe. But if the lot shoulde so
fall, that thou shouldest sleie me, thou shouldest
be taken also for a murtherer, & per-
adventure thou shouldest not escape after
me, yea, although thou thinkest yes. But
assure thy selfe of this, we lose our hope in
God, inasmuch as wee sinne against our
soules. For all these men that thou seest
beere deade, loe they haue sinned against
their own soules, dying without discipline
and all good order. If thou wilt say, Howe
shal we doo for our oth y we haue sworne?
Dost thou not know, that he that breakech
a wicked oath, dooth nothing wickedlie
himselke? For a man is not constrained
to performe an oath vnto God, but to the
keeping of hys lawes: and hereupon it is
that *Dauid* sayth, I haue sworne and will
performe. For neither vow nor oath that
is made against the commaundements of
God, can be ratified before God. And that
more is, before that we sware, our fathers
swore first a great while agoe. at y mount
of Synai, that they & their chyldren woulde
keepe the lawe of the Lorde. *Moyse* also
made a couenaunt with them vppon the
same, and not onely with them that then
were

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were there, but also with vs. Howe then
dare we be so bold to sweare, to breake the
law of God, & become manquellers? see-
ing it is one of the ten commaundements
expresse, Thou shalt not kil. Wherefore my
brother y^e shalt vnderstand, that we neede
not be sollicitus nor careful for the oth that
we haue made, but rather to breake it, for
God will neuer be displeased with vs for
that. For I being afraide of these wicked
persons, that lye now heere deade, dyd in-
uent this subtil meanes & way to sweare,
that I might save my life. Thou therfore
my brother, if thou wilt be ruled by myne
advise, thou shalt save thy life & myne, and
I will cast no lots, nor perforce the oath
that we made: Which is not good in the
law. If thou wilt not, I will withstande
thee, and fight with thee, to kill thee & scape
my selfe. And with this *Ioseph* leapt back,
and drew out his sword, standing ouer a-
gainst him at his defence, to see what hys
fellow woulde aunswere. His companion
hearing this, sturred neither hande nor
foote against him, but said, Loe, I am con-
tent, do what thou thinkest good, because
thou art a man of God. And blessed be the
Lorde God of Israel, that hath not with-
D, a wne

drawne his mercy from me, but made me
to be in thy lot, whereby my soule is saved
from going to hel: thy lot is a iust lot. For
the Lord will not leaue the scourge of sin-
ners, vpon the lot of the iust. Much els be-
sides this spake *Iosephs* companion vnto
him, for he was sore afraid of him, least he
should haue killed him, if they had encoun-
tered together: for *Ioseph* was the better
man of his hands, and therfore *Ioseph* chose
hym into his lot, that hee might be able to
make hys partie good with him. In thys
poynt *Ioseph* playd the wise mans part, for
he escaped by this meanes, both from the
hands of those wicked fowles, and also from
his fellow. Therefore *Ioseph* called out of
the Cave to captain *Nicanor*, and sayd to
him in this wise: Wilt thou promise me,
that neither thou, nor any of thy men that
be heere with thee, or in the Romanes
camp, shal kil vs, befoze thou hast brought
vs vnto *Vaspasian*? and let him do with vs
as he thinketh good. *Nicanor* answered. So
and so deale God with mee, if I fulfill not
thy request, if so be it thou wilt come forth
vnto me together with the men that thou
hast with thee. *Ioseph* answered him, I
wyll come forth vnto thee, and so manie
more

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moe of vs as be aline: so; so is it come to
 passe, that some of vs be deade here in the
 caue, wherfore how can they come forth?
 Then said *Nicanor*, neuer thinke (*freend*
Ioseph) that I am come to deceiue thee,
 come forth and trust in thy Lord God, so;
 thou needest not to fear. *Ioseph* said. Swear
 vnto me thys, by the GOD of Israel, al-
 though he be vnkown vnto thee. *Nicanor*
 answered, I swear vnto thee by that God
 that made the world by his wisdom, that
 thou needest not to feare mee, but boldlie
 maist come forth vnto mee. So *Nicanor*
 made a couenaunt with *Ioseph* and his fel-
 low, confirming and ratifying it in wy-
 ting, after the maner of the Romans, and
 reaching it into the caue vppon a speare,
 holding the poynt of the speare in his own
 hand, *Ioseph* took the wyting, read it, and
 believed *Nicanor*: then came he forth to
Nicanor, and his fellow with him. When
Nicanor sitting vppon his seate of estate
 that was made him there in the Woodde
 nigh to the caue, saw *Ioseph* come towards
 hym, he rose vp, and embracing him, kissed
 him, set him on his right hand, and wept
 with him aboundantly: he honoured his
 fellow also, placing him between *Polixenus*
 and

and *Gallienus*, whom hee had at that present with him. Then *Nicanor* asked hym for the rest of y^e men that were with him, willing that they should come foo^rth, and he would honour them also, and doe them no harme. *Ioseph* declared the whole matter vnto him, what was become of them. *Nicanor* hearing of the pertinacious stubbornnes of the Iewes harts, and their wicked intents, was wonderfully moued. So then hee rose and went from thence, with *Ioseph* and his companion vnto *Vaspasian*. When the Romane armie saue *Ioseph*, they were greatly astonied, and gaue a mighty shout. Some reioyced that *Ioseph* was taken, saying, This is good luck, that our eyes shall see our long expected desire. Other lamented, and let teares fall from their eyes with pensiue harts, saying, Is not this that woo^rthy man who made all the Romans boast to quake for feare, and whose fame and renowne was knowne throughout all landes? How is it come to passe that so mighty a man is taken in hys owne country, and amongst his owne people? If this chaunceth vnto such a man, to be taken in his owne land in the middell of his families and friends: howe shall we escape

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escape in a strange lande? Certaine euill
disposed persons of the Romane Souldi-
ours, went to *Vaspasian*, and sayd, Syr, you
shal do wel to commaunde this man to be
slaine without mercy, that hath beene the
destruction of so many of the people of the
Romans. This is the selfe same that shot
the arrow, and stroke you in the legge, put
hym to death, and then shall ye be sure hee
shall neuer moue war moze against you.
If ye do not, ye shal see him one day again
raise an armie against vs, and destroy vs.
But *Ioseph* found friendship at *Titus Ve-*
*spasian*s sonnes handes, which came of the
Lord.

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Therefore when hee hearde those wic-
ked mens words, that desired *Vaspasian* to
put *Ioseph* to death, hee improued their ad-
uice, & partly in mockage he taunted them,
saying, Will you tel my Father what he
hath to do? will yee giue him so wicked
counsel to slea y man that yeldeth himselfe
to vs, vpon the trust of our league & bande
of friendship, which you nowe goe about
to bzeake and frustrate? Dyd not captain
Nicanor in my Fathers name and *Cesars*,
with all the Romanes hoast, make a co-
uenant with him? Take heede what you
say.

say. Is it not treason that you goe about
to breake the Cefareall fidelitie? Moreover,
who can tell whether it may so hap-
pen, y some of vs be taken by the Iewes,
like as *Ioseph* is prisoner at this present
with vs: When *Vaspasian* hearde his sons
wordes, it pleased him, & he spared *Ioseph*,
not suffering him to be slain: but comitted
hym to a certaine captaine of his, and car-
ried him about with him through the Cit-
ties, together with king *Agrippa*. After
this, *Vaspasian* remoued his camp to *Thal-*
mida, which also is called *Acho*, and from
thence he went to *Celarea*, a great Citty.

When they of the citty sawe *Ioseph*, they
cried vnto *Vaspasian*, kil him, kil him, or els
he wil one day be an occasion to stir great
wars against thee. But *Vaspasian* gaue no
eare to them. Whiles he was at *Cesarea*,
tydings came to him, that the Cittizens of
Papho inuaded and spoyled the Isles that
were subiect vnder his dominions with a
Spanie. *Vaspasian* hearing therof, comman-
ded to lay waite for them, that they might
be met withall. So there was an ambush
layde without the Towne, and it came
to passe, that when the Pyrates were
gone out a roauing, *Vaspasian* entred
the

The warres of

the towne, and took it without great resistance, because their souldiers were absent. When the Rovers therfore returned with their nauie, and saw the Romans in the Cittie, they laboured to arrive and set a land: but suddainly a huge tempest and a mighty storme, droue all their shippes against y rocks that were in the sea shore, (for there was no Haven for shypes,) and there they were lost many of them: and such as swam to land, the Romanes slew. They that were drowned in the Sea, and slaine by the Romanes, were in number 4. thousand, good men of warre: besides them, were slaine in the towne 40000. all Jewes.

This done, *Vaspasian* set forth *Valerius* and *Taribus*, two Romane captains, with his sonne *Titus*, who went, besieged, and wanne the townes of defence that were in Galilee. And thus did *Titus* vse the. They that yielded unto him, he saved their lives: and who soever withstood him, hee slew. Moreover, all the citties that belonged to *Agrippas* in Galilee, he restored them to him againe, onely *Tiarna* except, which he utterly rased, and slew al the menkinde, especially such as were apt to the warres.

solde also they: wines and children. And
thys was the onely Cittie in all Galilee,
that *Tyrus* shewed such rigour and extre-
mitie vnto.

Vaspasian departing thence, tooke his
journey to Gamala, which is a Cittie vpon
the top of a Mountaine. The name
thereof is called Gamala, of an Hebrewe
word Gamal, that signifieth to quite or to
do a good turne, because it is the best cit-
tie that belongeth to *Agrippas*, and the in-
habitants thereof were all very rich. The
Cittie also called *Seleucia* was not farre di-
stant frō it, a Country replenished with
good Townes, gardens, brookes, and all
kind of fruitfull trees. *Agrippas* besought
Vaspasian that he woulde not destroy thys
Cittie: let me goe first (sayth he) and of-
fer them peace, peradventure they will
take it, that they may save their liues frō
destruction. *Vaspasian* was intreated, say-
ing vnto him, Doe and doe as thou wilt,
for thine honour's sake I will doe so much
for thee. So *Agrippas* went to them, and
spake friendly and peaceably vnto them,
and they receiued him in lyke maner, but
they meant deceite, saying: Thou art our
Lord and King: to whom therefore doth
all

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all that is of any price, or to be desired in all Israel belong, but vnto thee; therefore come nere vnto vs, and debate the matter with thy seruants. *Agrippas* crediting their words, came hard to the cittie, and as he listened to the that talked with him, one cast a great stone from the wal, which light iust betwene his shoulders, with such violence, that it stroke him prostrate to the ground, and brake his backe with one of his armes also. But his seruants stept to him, toke him vp, and carried him to *Vaspasian*, who seeing him so sore hurte, sware he woulde neuer goe from thence, till he had taken the cittie, & ordered them in like maner as hee did *Tiarua*, to leaue neuer a man alive therein. The *Romane* Whisitions did bestowe such dilligence about *Agrippas*, that they cured him. *Vaspasian* in this rage against the *Seleucians*, because they had wounded their king, besieged and assaulted them. The *Jewes* within the Towne encouraged one another, saying, Let vs stick to it now, and play the men, for we haue none other hope to saue our liues, seeing we haue thus ordered the King. Certaine stoute men of them therefore issued, and encountering with the *Romans*,

Romans, made a great slaughter amongst them. After that, the Romanes addrested they engines, planted they yron rams that they brought with them against the wals, and by that time night came, battered a great parte thereof downe to the earth, that *Vaspasian* and much people with hym might enter at they pleasure. But *Vaspasian* gave commaundement to his armie, that they shold not enter that night into the Towne, but stande and compass the walles until morrow, that they might see how to win it. Notwithstanding, they would not be ruled by him, but entered. When the Iewes came vpon them, drew the streetes with chaynes, and closed the wayes of the Citty, entrapping them in such sort, that they coulde goe neither one way nor other. After that, set vpon them, and beate them downe euen there, so that they were all slaine, saue tenne men that fled with *Vaspasian*, and a captaine named *Butius*, one of the best men of warre in all the Romanes armie, him the Iewes pursued & slue. But *Vaspasian* and his fled to the mountains, that hee might be there in sauegard: & fro thence he sent to *Titus* his son y was in Syria, for the Romane armie

The warres of
that hee hadde sent with him into Persia,
which *Titus* led into Iurie.

Sho:tlie after, *Vaspasian* gathered souldours, & repaired his armie, ioyned with *Agrippas* company, and returned to *Seleucia*, wanne it, and slewe euery man, leauing none alyue: and afterwarde went to other Citties of Galilee, and toke them, seruing them in lyke sort. After that, hee came to the Citty called *Nascela*, which was a walled towne, and of al the townes of defence throughout all *Galilee*, none left but it. This he besieged, because thether resorted many cutthrotes and wicked persons without all feare of *G D D*, such as were robbers and rouers of the Lande of *Judea*. Amongst whom was a certaine man named *Jehochanan*, learned, wise, and prudent, specially to do mischiese, a wittie counsellour, and of such eloquence, that he could perswade cunningly, and diswade men from that they had purposed. Besides this, he was a murtherer, ready to shedde blood, and to doe any mischiese, a great robber, and one that euer gaped after other mens goods, by which meanes hee was become very rich. Wherefoze there resorted vnto him all vaine persons, man-
sleiers,

setars, rebels, and russians lyke himselfe,
 gyuing him large rewarde, that they
 might be of his fraternitie, his bzetheren,
 and adherents, and he to be theyr heade.
Titus was sent to this cittie by his father,
 to offer them conditions of peace. *Whi-*
ther when he was come, he sent his Em-
 bassadours to the Cittizens to entreate the
 peace with them. *Wherunto* the cittizens
 accorded, & were ready to enter in league
 with *Titus*. When as thys wicked *Jeho-*
chanan perceiued the auncient men of the
 towne, and the heads wold receiue peace,
 he commaunded his companions to keepe
 the wals, to let them from speaking with
 the Romans, and that they would giue the
 Romans theyr aunswere. So therefore
 sedicious *Jehochanan* made answere to the
 Embassadors of *Titus*, saying, To mor-
 row haue we a solemne feast to the Lorde
 God, tell thy maister *Titus* therefore, that
 he grant vs truce for two dayes, and the
 third day wee will giue him aunswere.
Wherewith *Titus* was content, and de-
 ferred the assault for two dayes. These
 things were done vppon *Whitsun-euen*,
 which was called the feast of weekes and
 haruest. The night afore the third day ap-
 pointed

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The warres of
poynted was come, *Jehochanan* and his
complices, gate out of the towne, and fled
toward *Jerusalem*, ere *Titus* knew there-
of. On the morrow he sent his Embassa-
dour to demaund their answer, what they
would doe. They answered, wee desire to
enter in a league with you, for wee are
yours, to do you what pleasure your hart
desireth, vpon the condition, that none of
the *Romanes* hurt eyther our bodyes or
goods. *Titus* vpon this made peace with
them, confirming it by wyting sealed, for
the better assurance thereof. So they o-
pened the gates, and *Titus* came into the
towne with his whole armie, & the *Jewes*
receiued hym with great ioy, honouring
hym very much. Then *Titus* enquired for
Jehochanan & his confederates. The Citti-
zens declared vnto him, howe he fledde by
night with all his towarde *Jerusalem*.
Titus hearing that, sent after to pursue
him: yet they found him not, he had made
such speed. Notwithstanding many of the
people that went out of the Towne with
him, that they might escape the daunger,
both men, women, and childzen, olde and
impotent persons, they ouertooke, slewe
them euery one, & returned with a great
spoyle.

spoyle. After this *Titus* wan all the Cities in Galilee, & set rulers in them. Then *Vaspasian* dislodged from thence, and came to the Mount *Taboz*, which hath snowe vpon it continually, the height thereof is thirtie furlongs, and vpon the toppe is a plaine twenty thre furlongs broad. Thither sent *Vaspasian* one of his Captaines called *Palgorus*, which tooke the Mountaine and the Towne that stode thereon. But heere I wil leaue of the history, of the rest of the battailes that were fought in other places in the lande of *Israell* and Galilee, and speake no more of them in this booke, for they be almost innumerable, and we haue made mention of them, in the history of the *Romanes*.

¶ 4

The

The Historie of the Siege of Ierusalem.



Nowe will wee describe the
 battailes of Ierusalem, and
 how the cittie was besieged
 by the Romanes, wherein
 we will declare all thinges
 truely as our manner is, and faithfully,
 according to the veritie of that was done.
 It came to passe therefore as *Iehochanan*
 the Galilean was fled to Ierusalem, hee
 found there men meete for his purpose, in-
 iurious persons, wicked men, murder-
 ers, deceiuers, bloodshedders, an infinite
 number. For out of all Countries within
 the lande of Iuda, there repayzed thether
 all men of war, to defende the sanctuary of
 our God, and *Anani* the high priest recei-
 ued all that came. These seeing *Iehocha-*
nan and his valiantnesse, reuolted from
Anani the high priest, and came vnto him,
 deuising with him of all theyr affaires. So
 hee conspired with these cutthrotes to
 lay hands vpon the rich men of the cittie,
 and to spoile them of their goods: and this
 was

was theyr maner. When they espied any notable rich man of the Citty, they would after this sort quarrell with hym: Art not thou hee that hast sent Letters to the Romanes, and to *Vaspasian*, to betray the cittie vnto them: Thus wold they examine hym befoze the people: and when he wold aunswere, God forbide I should so doe: then would they bzing in godlesse persons, limbes of the deuill, of theyr owne companie, to beare false witnes against him, that he might be condemned to death by law for a rebel. Thus dealt they with *Antipas* and *Lobia*, both noble men, & of the chiefe of the Citty: and their goods with al their Jewels, the sedicious sealed for theselues. They pickt quarrels also to y^e high priests, thrust them from theyr charges, that they could not execute theyr seruice. Moreover, they cast lots who should haue the priests office, and who should be no priest. For they held the priesthood & seruice of God, for toys, gaudes, and trifles. So the lotte fell vppon one that was called *Pani*, the sonne of *Peniel*, a carterly husbandman, ignozant what belonged to the Priesthes office, so that he was utterly vntwothy of the priesthood: yet they made hym high priest

1001 The warres of
priest for all that, so lyght a matter made
they of the priesthood. The good and the
godly men of Jerusalem seeing the power
of these ruffians & wicked persons beare
such swynge, they stakke together & de-
termined to withstand them by force. The
people therefore earnestly mooued wyth
anger, sette vpon them, and encountred
with them in such sort, that the fight was
great on both sides: in the streetes, in the
market place, in the Temple, and in the
entraunce of the temple, till all the Cittie
was filled full of dead bodies, and slayne
men. For there was not so much as one
streete, but there was some skymishes in
it. The people at length gotte the vpper
hand of the ruffians, for they were eager-
ly set, & earnestly bent against them. The
sedicious therefore seeing themselves not
able to make theyr party good wyth the
people, fled euery man into the temple of
the Lorde, shut it after them, and there re-
mained. But *Anani* the high priest, seeing
the wicked to be fled to the temple, willed
the people to cease their fighting with the
in the holy temple of the Lorde, least they
shold pollute it with the blood & deade car-
kases of those wicked persons. The people
therefore

therefoze left of the fight. Then *Anani* beset the temple round about, with 6000. of the best & pickest men of the people, well armed all of them with iacks and sallets, and aswell weaponed, with euery man a sword, a target, and a speare or pyke, to keepe the temple, that they shold not come forth. Moreover, *Anani* cast in his minde, that besides the inuading the in the Temple, which were in no wise seemelie, it shold also be as great a damage, if the people of the Lord shold one rive & stick another in the very temple. For these causes he sent Embassadors to *Iehochanan* y^e Galilean, chiefe captaine of the sedicious and theues, offering him peace, but *Iehochanan* refused it. For the sedicious had sent for the Edomites to come & ayde them. The Edomites had been euer from their first beginning very hardy & valiant men, and warlike, yet were they subiect to y^e Iewes. For *Hircanus* king of Iuda, had conquered them, and caused them to be circumcised, binding such of the as were the best warriors to this service, to stande in armes, & keep watch and warde vpon the walles of Ierusalem day and night, and the rest of them to pay tribute to the Iewes.

Upon

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Upon a certaine night came 22. thousande of these Edomites, all good men of warre, against Jerusalem. When *Anani* the priest, and the people that were with him, heard the noyse of the Edomites armie, he went upon the wals, and demanded of them what they were, from whence they came, & whether they would: They answered, We are Edomites, and came out of Edomea, to visite the Lorde God and his temple, and to see in what case his people standeth: for thus we come according to our accustomed manner as ever heretofore. *Anani* answered. You are dissemblers, and not as your wordes doe shew, neyther come yee to seeke God and his sanctuary, nor yet to ayde his people, but rather to the supporting of *Iehochanan*, graund captaine of theues. Were it not better for you to assist the Sanctuary of God, then these sinful sedicious persons, that couet nothing els the to lay wast the house of God, and to destroy his people: They in the most holy Cittie of God, doe shed the blood of iust godly, and innocent men: through whose wickednes the Romans haue the vpper hand vpon vs, because we haue ciuil warres at home with
the

the sedicious, and externall with the Ro-
manes. Yea, the wickednesse of the sedi-
cious is growne so farre, that the most part
of vs had rather be slaine of the Romans,
then of our brethren the Iewes. If so be it
ye be come to maintaine them, ye shal vn-
derstand that ye offend our Lord GOD
griuously, to helpe sinners & murderers,
that tread the people of God vnder theyr
fete, lyke as men tread grapes in a wine-
presse, and make the temple of the Lord a
dwelling place of manquellers, and wie-
ked persons. Ye say yee come to seeke the
Lord: how is it then that yee are thus in
armes, after the manner of war? Ye shall
vnderstand, wee shut not the gates of the
Towne because of you, least yee shoulde
come in, after your accustomed manner:
but because of your armour and weapons
that you haue with you, which are instru-
ments of destruction, a very vnniete fa-
shion to come and visite the Lord wyth.
You shoulde rather haue come with offe-
rings, sacrifices, confession & prayse. Not-
withstanding, if yee will enter into the
towne for deuocion sake, ye are welcome:
but ye must lay away your weapons, and
so enter in peaceably.

The

The warres of

The Edomites answered, Wee meete
naile not a little at thee which art the high
priest, our Lord and Mediator, and at the
rest of the priests of the Lord, with the
Elders and Judges of the people that be
present with thee, and your wordes seeme
strange in our eares. For we vnderstande
you take vs for your enemies, and there
vpon you stop vs of our entrance into the
Citty, to visite the Lord God after our
accustomed manner. In that we be armed
as ye obiect vnto vs: doe ye not know that
Vaspasian dwaleth nigh to come to this ho-
ly citty? Thys wee hearing of, was the
cause that wee tooke our weapons with
vs, to come to ayde you, and keepe the
Towne, as wee haue bene wont these
many yeeres. But how should ye gather
this, that wee come to support the wicked
and sedicious that be with you: when as
from the first day that euer we & our Fa-
thers were circumcised, wee neuer swar-
ued from the Law and commaundement
of the Lord: Tel vs if there be any com-
maundement in the lawe, that byddeth
man to strengthen & maintaine the power
of the wicked, to the which we are bound
to harken, and to ayde these? God forbide

we shold do this: for we all, both that be
heere, and the other *Coornites* also, be ser-
uants of the Lord and his people, to main-
taine and defend the Law, the people, and
the house of the Lord. Whiles they were
thus talking together, there rose vpp a
great clowde, and lyghtnings were seene
with fire, & darknesse with mightie thun-
der claps, and shewes of haile, that all
that sawe it were wonderfully afraide.
Wherfore the people fled wholly, left not
onely the wals, but *Anani* also: for they
could not abide to tarry any longer. But
Anani tooke hart vnto him, and abydde it,
to marke those horrible signes of heauen
which did appeare, that hee might iudge
what they betokened. And hee gaue hys
iudgment indeed (but not according to the
truth) that the thunder and haile with the
darknes, signified Gods helpe, by the hope
wherof, they shold defend the sanctuary of
the Lord. So likewise iudged al the elders
that were with him, without perceiuing
that all these signes betokened the evils
that should come vpon Ierusalem and all
Israell. When they that were shut in the
Temple, perceiued that they that kept
the watch before the gate of the Temple,
were

were fled also for feare of the tempest, they went and opened the doores of the temple, and in that darknesse, which although it was so great, that one could not see another for the thicknes thereof, neyther durst any of y^e towne once looke out of his doores, they were so afraid of those terrible signes of the Element: yet came those desperate fellows, the scidicious out of the Temple, drew toward the walles without al feare, with sawes and other instruments, to cut a sunder the bars of the gates. And when the crashing of the thunder and boyle was greatest, then laboured they hardest, in wresting a sunder the locks and boltes of the gates, lest they shoulde be perceiued. And ever when the thunder clappe was past, then stayed they, and left off tyll it came againe. Thus played they till they had broken and opened the gates, and let in the Edomites into the Citty: who being once come in, wandred here and there for that night, devising how they might set upon the Cittizens of the towne, and utterly destroy them. They called out first they: confederates, that remained in the Temple, brought them thence, and ioyned together with the Edomites, swearing

one to another, that they shoulde bee one people and one armie. And forthwith, being so confederate together, they slue the same nyght 8500. of the people of God, all good men of God, all good men of warre, besides innumerable other, that they kylled of the common people. In the morning they layd hands on the rich men, haled the befoze iudges, and the lxx. Elders, which otherwise is called *Sanhedrin*, whom they called together, and there wicked *Iehochanan* the Galilean, spake vnto them in thys wise. Why condemne yee not these rich cobbes, that haue made a conspiracie with the Romanes, and determine to betray this holy cittie into theyr hands? namely, one *Sechariah* a iust man, perfect, godly, and vertuous, one that feared the Lorde, and loued both God and man: but for hys riches onely, which were very great, thys *Iehochanan* (Captayne of the seditious) apprehended him, willing the Elders to condemne hym to death, for that he had loyned wyth theyr enemies (as he sayd) to betray the cittie to them. The Priestes, Elders, and Iudges, hearing his wordes, and perceiuing that both he and the rest of his bloody band, desired nothing els than

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to make this man away, although they knew him to be most innocent: they wept and sighed greatly. *Jehochanan* seeing them weep for *Sechariah*, and that they would not condemne him, respecting his iustice and integritie: What quoth he do you begin to mourne befoze there bee any corse present: I woulde I shoulde neuer come where God hath to do, but if you order vs thus in your iudgments, ye shalbe the first that we will lay hold of, and we will sit in iudgment our selues, to discerne the matters for the people of God, according as we thinke good. Then laying apart all shame, with an obstinate mind, the wicked sort hoysed up *Sechariah*, carryed him out of the place of iudgement, and brought him up to the top of a very high Towre at the East end of the towne, from whence they thrust hym downe headlong, and hee dyed there at the wals side in the vale of *Jehochaphat*. The Priestes therfoze were sore afrayde of theyr own parts, & the Judges also with the Elders, seeing the wickednesse of *Jehochanan* and the rest of the seditions. For *Jehochanan* had giuen them warning and sayde, Except ye giue sentence vpon euery man that we shall bring
vnto

to you, according to our mindes, be ye assured, yee shall all of you goe the same way that *Sechariah* is gone befoze you. After that, they apprehended a iust man and a ritch, that was beloued of all the Towne, whose name was *Gorinion*, surnamed valiant, and he was a valiant man in deede, most expert in the wars, thereto wise and wittie, and a man of a pure & perfect lyfe, one that was euer the foremost in battell, when so euer they had any conflict against the Gentyles that besieged *Jerusalem*. And this was his accustomed manner: When the enemies marched to ioyne battell with the Iewes, he would runne vpon them with such force, & make slaughter of them, that spight of theyr harts he would drive them to retyze, & by that means hys body was full of skarres, his face & heade wonderfully mangled with y wounds that hee had receiued in the battels that he had been in for the people of the Lord. Yet now because he would not follow y most cruell villaynes minde *Iehochanan*, and take his part, *Iehochanan* commaunded him to bee apprehended and brought befoze him, and when hee was come, saide thus vnto him, Make thy will, set thy house in a stay, and

The warres of

confesse thy selfe vnto the Lord, for there is no way with thee but death. And so they led him out of the towne to kill him there, least there shoulde be any businesse about his death, if he had been put to death with in the towne : For all the citizens of Jerusalem loued him, and he likewise loued them. When they were come to the place of execution, *Gorinion* fell downe afore them, and besought them with teares in this wise, Seeing yee haue so determined that ye will needes sleie me, when as notwithstanding I haue committed no crime nor any thing offended, and that yee will in no wise spare me, although I be innocent, as you knowe well enough your selues : yet I beseech you, let me obtaine this one thing at your hands, that you woulde do so much at the least wise at my request as to bury my body, other fauour I desire not. They made him aunswere, If thou hadst not spoken vnto vs thereof, we had thought to haue done it, for so we were determined with our selues : but now, seing thou art so bold as to demaund this of vs, we will sleie thee, but buriall gettest thou none, thy body shall be cast forth vnto the beastes of the earth, and foules of the aire.

Gorinion

Gorinion yet besought them to the contrary, vntill the most cruel *Iehochanan* stroke him, and slue him, and after threw out his body to the beastes of the field. This done they returned into the cittie.

Vaspasian in the meane season dwelt neigh *Jerusalem*, for hee had pitched his tents at *Cesarea*, where hee releued his armie, & paid his souldiours great wages: wherefoze they tarried in that cittie many dayes. For when *Vaspasian* vnderstode of the ciuill warres in *Jerusalem*, he sayd vnto his people. Let vs make no hast to besiege *Jerusalem*, tyll such time as they haue slaine one another amongst themselves, and so at length their pryde will be pulled down, when as they see themselves waste away with ciuill warre, hunger, and thyrt. For *Vaspasian* was a wonderfull politike man in all feates of warres, and his wisdome neuer turned him to moze commoditie, than in this deuise onely. So he soiourned at *Cesarea*, with his men many dayes. In the meane season, the people of *Jerusalem* made warre vpon *Iehochanan* and his complices, vntill innumerable of them were destroyed, some of them were slaine with swozdes, some the

The warres of
seditions stickt with short daggers. For
certayn of the seditious carryed short dag-
gers secretly vnder their garments, wher-
with they would come suddainly vpon an
honest and iust man, and thrust him to the
hart, that he should fall downe dead in the
place without knowledge who strock him.
So by this meanes, what with swords in
open frages, & what with daggers secret-
ly, very many of the people were slain, and
far moe that way, thā by the Romanes, in
so much that now very few cittizens were
left alive. Thus when *Iehochanan* had got-
ten the vpper hand of the citty, he made an
armie out of *Jerusalem*, to goe & take the
citties that had made peace with *Vaspasian*:
which they sacked & rased to the ground:
& whosoever they found in them, Romans
or Jewes, they slue them. Yea, *Iehochanan*
went with them himself to ayd them, spoi-
ling and carying away all the richesse that
they founde in them. They tooke also the
cittie *Gerara*, that stode beyond *Jordane*,
where as they remained. Then the inhabi-
tants of *Jerusalem*, both priestes, Elders,
and the rest of the people, sent Embassa-
dours to *Vaspasian*, to desire peace wyth
him, & succours againgst *Iehochanan*, & his
wice

wicked rable, which daily in the town slay
very many of the people of God. The cit-
tizens also of *Gerara* sent Embassadors
vnto *Vaspasian*, saying, If thou wilt be lord
ouer the land of *Judea* and the citty of *Je-
rusalem*, & desirest to assure the rule therof,
and establish it vnto thee: then harken vn-
to our counsaile, and come vnto vs with-
out delay, to deliuer vs from the hands of
Iehochanan, & the wicked seditious persons,
that with al their might endeavour to spoyle
all our goods, and to get the dominion o-
uer vs, our wiues and children, to none o-
ther purpose, than by that meanes to de-
stroy vs utterly, that no remnant of vs
should be left. If so be thou wilt come, & va-
liantly withstand the with thy power, we
will also fight against them in the Town,
till they be all slain, and then thou shalt be
our lord. And that doone, thou mayest goe
to *Jerusalem* without any impediment or
hinderance of any man, for they also of that
citty desire the same, and would gladly be-
come subiects vnto the Romanes.

When as therefore *Vaspasian* heard the
petitions of the citizens of *Gerara*, he took
his iourney thither to succour them, & de-
ferred to goe *Jerusalem*. But *Iehochanan*
heard

The warres of

heard of his repaire, wherefoze he slue the chiefe gouernour of *Gerara*, and gat hym out of the town with his companions, and tooke them to their feet, determining to flee into a certayne wood. *Vaspasian* hauing knowledge thereof, made out after them, sending one *Poligorius*, who ouertooke them and made a great slaughter of them. And in his returne toward *Gerara* vppon *Jordane* side, he lite vpon much people going to *Ierusalem*, that they might escape together with the seditious. Whem *Poligorius* droue backe vnto the ryuer, where he slue thirteene thousand of them, the rest leaped into *Jordane*, and were drowned, to the number of 92. thousand men. women, and childzen, with much cattell, that were all drowned together in the riuer. insomuch that the channel of *Jordane* was so stuffed and stopt with dead bodyes, that the waters rose and ranne ouer the bankes beere and there into the fields and playnes. Yet at the length the waters increased, & bare the carcases downe the riuer, as farre as the *Sea of Sodom*, which is the *Sea of Bitch*, otherwise called the *Salt Sea*, and all the bankes of *Jordane* lay full of dead bodies. After this, *Vaspasian* tooke his iourney

ney from thence, and went into the land of Edom, where he wanne two strong citties the one called *Lagarich*, the other *Cephar Toco*, and slue a ten thousand of the people thereof, leading the rest away in bondage. From thence hee dislodged, and came to a Towne called *Chamah Gedi*, which he subdued. In this cittie were well springs of hot waters, from whence the hot bathes of *Tiberiah* haue their originall. The naturall Philosophers and Astromers of that country, held an opinion, that these are the heads of all the hot wellsprings in y^e whole country. Departing from thence, he came to Samaria and wanne it. Then repayzed he agayne all the townes that he had subdued, and made vp they^r walles, placing garisons therin, to aide him, what time he should besiege *Jerusalem*. That done, hee returned to *Cesaria*, to take muster of hys whole armie, & prepared to goe to besiege *Jerusalem*. But in the meane season, came purleuants from *Rome*, and brought him worde that *Nero* the Emperour was dead, and howe that as he was a hunting in the countrey, the fire of the Lord came down from heauen, and fell vpon him, that he dyed of it. After whom raigned *Galba*,
not

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not one whole yeere: for afore it was fully ended, hee was slaine by the noble men of Rome, and *Vitellius* created in his stead, a foole, yet a soze cruell man, much given to drunkenness, so that he was in all points unworthy of the Romane Emperre. The noble men of Rome that were with *Vaspasian*, hearing this, greatly disdayned at that matter, and sayd, Was there neuer a noble man of Rome left, to be placed in the Emperre, but yee must chouse a drunken wine souffer? Why did ye not rather elect that mightie Prince *Vaspasian* that is heere with vs, a sage and a wise man, therto also most valiant, one that conquered manie citties and vanquished many nations, and those most firce? What puissant kings hath he subdued vnder the Romane Emperre? how farre and wide hath hee enlarged the dominions of the Romanes? And now: when as the Emperre ought to haue beene bestowed vpon *Vaspasian*, or some one lyke vnto him, and none such could be found amongst you, ye bestowed it vppon a foole, and a blowhole drunkard, wherein ye haue done very vndiscreetly. Well, the Empire of Rome shall haue a better Emperour one day, and God say Amen. Wherevpon
the

the Princes that were there, laide theꝝ heads together, and decreed to proclame *Vaspasian* Emperour. Therfoze wyth one consent, they went vnto *Vaspasian*, and sayd vnto him, Thou shalt be our head, for the Emperre belongeth to such a one: and thou shalt haue y^e dominion ouer vs. But *Vaspasian* refused to take it vpon him, & would in no wise consent vnto them. Notwythstanding they compelled him, & placed him vpon a throne of Maiestie, setting an imperiall crowne vppon his head: which hee would haue put away, and pulled of with his hand, because he would not be Emperour. Wherefoze the Romane captaines drew out their swordes and saide, Thou shalt be Emperour and raigne ouer vs, therfoze refuse it not: if thou do, thou shalt dye vpon our swordes. *Vaspasian* therfoze seeing himselfe constrayned, being afrayde of his lyfe, he was content to suffer hymselfe to bee proclaymed Emperour. Then all the armie was swozne vnto him, and he sat vpon the royall seate, as Emperour and king of kings.

The ciuill warres at Ierusalem encreased moze and moze, and much blood was shed through the wickednesse of *Jehochanan*,

The vvarres of
chanan, captayne of the theues, a limbe of
the deuill, & through the cut-throte murthe-
rers that were with him, who had all euen
sworn the vtter destruction of the cittie of
the Lord, and the deathea of his people.

There was also an other cut-throte ruf-
fian, of a noble house in Iudea and Ierusa-
lem, about the same time, called *Schimeon*,
who began also to follow *Jehochanans* ma-
ners in sleping innocents, & robbing and
reauing in Ierusalem. For *Anani* the high
Priest had once appoynted hym Prince
and chicfe captayn of Ierusalem: and af-
terwards finding him an enemye, banished
him the cittie. Wherefore *Schimeon* went
and gat him a rout of vntyrants, murthe-
rers and theues, casting in his minde and
saying, Except I ioyne my selfe wyth such
good fellows, I shall neuer be able to bee
reuenged of *Anani* and his assistants, that
haue thus banished me out of Ierusalem
into exile wrongfully, vnto my great dis-
honour. Shall I that haue been in such e-
state nowe be cast out of my dignitie, and
be constrained to wander here & there as a
banished man? He went therfore through
all the citties of Iudea and Galilee, causing
to be proclaymed in the streets & Market
places,

places, and sent his letters where he could not come himself, in this manner & forme: **Who** soeuer listeth to be rid from the bondage of his maister, or hath had any iniury in his Countrey, or what seruant so euer desireth to be set at libertie, or who so cannot abide the rule of his father or his maister, all that bee in debate, and stande in feare of theyr creditoꝝ, or feare the Iewes for sheding any innocent blood, and therefore lurketh solitarily in woods or mountaynes, if there be any man that is accused of any notozious crime, and in any danger therefore: to be shot, who soeuer is disposed to robbe and reave, to do iniurie and wrong, to haunt whores, to steale, to murder, to eat and drinke at other mens cost, without labour of his handes: let him resort to mee, I will deliuer him from the yoke and danger of the lawes, and will finde him his fill of booties and spoiles.

There assembled vnto him about twentie thousand men, all murderers, theues, Rebelles, lawlesse persons, wycked and seditious men. When began *Schimeon* also to bere the Israelites, to turne all vpside downe wheresoeuer hee came. When the Cittizens of Ierusalem, the Priests, Elders,

The warres of
ders, and *Anani* heard tydings of *Schime-*
ons dispightfull wickednesse, how he helde
on still oppressing the people of God, they
were very pensive saying, How will thys
fellowe more trouble vs than *Iehochanan*,
be he neuer so cruell. They consulted ther-
fore and agreed, secretly to sende a power
agaynst him, that might suddainly fall vpon
him, and over-runne him. Peraduenu-
ture (say they) they may sleie him, or take
him aliue, befoze his wickednesse grow to
further inconuenience, and ioyne himselve
with our foes: then shall they assaile vs
both within the towne and without. They
made out therefore agaynst him a great
armie of Israelites and Iewes, with char-
rets and horsemen, and footemen in great
number, which came were the Campe-
lay, and founde him in the Corne fieldes
destroying of the grayne, pulling down of
barnes, and burning all both Corne and
Oliue tree. Then the *Ierosolimites* deuided
theyr armie, and set vpon *Schimeons* tents
suddainly, smote downe his tents, & made
a great slaughter vpon the seditious. But
shortly after *Schimeon* gat the vpper hand
of the people of God, for he came vpon
them in the night season, and made a sore
slaughter

slaughter amongst them. Then they that remayned, tooke themselves to flyght towards Jerusalem, and *Schimeon* pursued them, killing them vnto the hard gates of Jerusalem, so that many of the were slayn in the way, and very fewe escaped. After this *Schimeon* went and moued war vpon the *Edomites*, to subdue them vnto himselfe, which befoze were vnder the domination of *Jerusalemites*. And first he came to the cittie *Asa*, otherwise called *Gaza*, for it was the first cittie within the borders of *Edome*, as men come fro Jerusalem. But the *Edomites* met him in the field in great number, and ioyned wyth him, but nether part had the victorie: wherefoze at length they retyred both. Then was *Schimeon* in so great a rage when as hee coulde not overcome these *Edomites*, that he wisht himselfe out of his life. So he ceased fighting a while, and encamped himselfe in the borders of the lande of *Edome*, right agaynst it, and there abode, thinking to set vpon them at an other time.

And as hee was deuising howe to order all thinges, there came vnto him an *Edomite* called *Iacob*, one of the chieffest men among them, and a warriour. He hearing
of

The warres of

of *Schimeon*s proclamation, was moued to come and enter in league with him, and there-vpon sayde vnto him, Neuer let it discomfort thee, that thou couldest not ouercome the *Edomites* at the first battayle. If thou wilt be ruled by my counsell, thou shalt win all the citties in the whole land, and I will deliuer them into thy handes. *Schimeon* desired to know how, : therefore sayd he let vs heare thy counsell, and shew vs how it may be brought about, and when it is come to passe, then will wee honour thee, and reward thee accordingly. *Jacob* sayd, Giue me the one halfe of thine army, which I will leade with mee into an ambush: then shalt thou in the morning betymes set thy men in aray agaynst the *Edomites* for a skale, and when thou shalt perceyue them to come agaynst thee, then make as though thou fleddest, vntyll thou hast scaled them out of the towne, into the fieldes to pursue thee.

Then will I with my men come out of our ambush, and make speed to the gates, where we shall kyll the warders, and suddenly enter the towne, likewise kyll al that we finde there, and set vp a flagge vppon the Towre of the towne. Then when the *Edo*

Edomites shal see that, their harts will be
dead for sorow: then maiest thou turne
again upon them, and beate them downe
at thy pleasure. Or if thou like not this de-
uise, heare yet another way. I haue bene
a Captaine amongst them a long whyle,
therfore I will returne in the night season
into the towne: if the watch examine mee
fro whence I come, I will tel them I come
from *Schimion* Campe, whether I went
as a spy. When wil I goe to the Elders of
the Towne, and will them to let me haue
a company of the best souldiers, and I wil
bring *Schimion* into their hands, if he sette
upon vs againe. For I haue viewed his
campe, and his power, & vnderstande that
he intends to morrow to intermeddle with
vs, which thou shalt do indeed. And when
thou seest me to issue out against thee, thou
shalt set thy staffe in the rest, and come to-
wards mee, then will I take me to flight;
and cast a feare in the Edomits harts, that
they shal flee also, which done, thou maiest
pursue to slay them at thy pleasure, ouer-
come them, and enter the towne, then that
towne great Afa once taken, thou shalt
quickly win all the rest. When *Schimion*
had hearde this, hee went and deliberated

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with

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with his owne counsaile, and they like the
last deuise best: wherefore that they con-
cluded vpon. So *Jacob* the *Comite* retur-
ned by night to *Asa*, and declared to the
auncients of the towne, how he had bene
in *Schimeons* campe, and had viewed his
army, wherby he had conceined good hope,
that he should deliuer *Schimeon* into their
hands shortly. The *Cloers* therfore made
him graund captaine, and chiefe of al their
men of war, charging every man in this
wise. Forasmuch as none of you are so ex-
pert in y^e knowledge of warfare as is *Jac-*
cob, therfore behoueth it you to follow him
in all things, if he sette forthward, set ye forth-
ward, wheras he pitcheth his tent, pitch ye
also, if he stay, stay yee, when he fleeth, flee
ye, to be short, when he returneth, then re-
turn ye, & go not one haire breadth fro that
that he shal command you, neither one way
nor other. Upon the next morrow, *Schime-*
on issued out of his camp with al his army,
and vpon that assembled *Jacob* his men,
and went out to meet him. But when they
came at the point ready to ioyne, and *Schi-*
meon with his company had charged their
staues against them, by and by *Jacob* left
the field, turned his backe and fled, and the
chiefe

chiefe souldiers that were about him, fled
with him. The rest of the people seeing
their captain flee, they tooke themselves like-
wise to flight euery man: then *Schimmon*
pursuing, made a great slaughter of them,
and tooke the towne, bringing them vnder
his subiection. And when he had sacked the
houses of them that were slaine of the *Edo-
mites*, and spoiled theyr goods, which
was very much, the rest that he tooke pry-
soners & kept alive, he made peace withal,
and ioyned them vnto his owne Campe.
After that, hee departed fro thence, accom-
panied with 40000. good fighting men,
part *Edomites*, and parte *Iewes*, and
came to *Chebron*, which he wanne, and
destroyed all theyr graine & corne fieldes.
Yet afterward hee repaired their walles,
and such of them as were left alive, made
peace with *Schimmon*, who receiued them
into league with hym, and they became
his men, and followed him in his warres.
So hee marched from thence with all his
armie, which by the accession of the *Che-
bronites* was nowe wonderfully increa-
sed, and determined to inuade *Jerusalem*.
And when hee came nigh vnto the cittie,
hee raunged heere and there, destroying

The warres of
the fruits that were vpon the ground, and
also their corne. Captaine *Iehochanan* ha-
uing intelligence of *Schimzeons* comming
to besiege the towne, and howe he had de-
stroied the felde: thought to haue gone
out of *Jerusalem*, and to fight with hym,
but he durst not, for his spyes had told him
that he shold not be able to overcome him,
he had so puissant an armie, and so wel ap-
pointed. Yet neuerthelesse hee issued out,
and lay in an ambush for *Schimzeon*. In the
meane space, by chance *Schimzeons* wyfe
(that was fled out of *Jerusalem* with her
men and women seruaunts towarde her
husband, for feare least she shold be slaine
for her husbands sake, if she shoulde haue
tarried at *Jerusalem*;) passed by where he
lay in his ambush. Her he took & brought
again to *Jerusalem*, not a little proude of
such a pray, thinking now we shall haue
Schimzeon at our pleasure, seeing wee haue
his wife our prisoner: he loveth her so in-
tirely, that he wil do for her sake whatso-
euer we wil haue him. This came to *Schi-
mzeons* eare, who had taken at that time
many of *Iehochanans* men, and cut of their
right hands, sending them with such shame
to *Jerusalem* to theyr maister. Hee sent

moreouer Embassadors to *Iehochanan*,
willing him to sende him his wife, in such
sort that shee might come to him with all
that was hers: or if he refused to do it, he
shold be extreamelier handled, for he wold
take the towne ere it were long, & to *Ieho-*
chanans shame, cut off the hands and legs
of all them that did inhabite it. *Iehochanan*
hearing this, was soze afraid, and all they
that were with him, and therfore they sent
him his wife, whereupon *Schimeon* kept
hym within the Towne. And as *Schimeon*
playd the tyrant without, so likewise dyd
Iehochanan within. For *Iehochanans* sould-
diers ravished the *Israelites* wines, and
shed innocent blood. Shortly after *Schime-*
on left the towne for a space, and returned
into *Edomea*, for he had word that 4 men
of most power, and the richest sort of that
country rebelled. Whereupon hee sacked
and spoiled al the townes of *Edomea*, and
left them nothing: insomuch that hee was
become very rich, and then returned to
Jerusalem, bringing the *Edomites* wholly
with him, that were mete for the warre:
and many of the *Jewes* resorted unto him
also, and with his power hee besieged *Je-*
rusalem, even at the hard gates. Yet the

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tyranny of *Iehochanan* and his complites
ceased not, but increased more & more daile
ly in *Jerusalem*, insomuch y they taught
the citizens of *Jerusalem* to murder they
neighbors, and to commit adulterie with
their wives: by which meanes fornicati
on was rise and common in the citty. Yea,
many of the people & youth shaned they
beards, letting their haire of they heads
grow, and accompanied themselves with
women, that therby they might exercise
their adultery the safer, and not be espyed,
which sin dyd wonderfully defile the cittie
of *Jerusalem*, and without doubt furthered
the desolation thereon. The gates also
of the towne were closed vp, that no man
might goe in nor out. And who so went
out, fell into the handes of *Schimeon*, and
was slain: they that tarried within, were
constrained to see befoze their faces, they
shame in euery stræte and corner. And if
any man found fault, he was slain straight
by *Iehochanan* the most cruell captaine of
the sedicious rebels. The cittizens there
fore seeing the tyranny of *Iehochanan* to
be without measure, they assembled alto
gether, and encountred with *Iehochanan*,
and were slaine a wonderfull sort of them
in

in that conflict. And except the Edomites that were fled to Jerusalem for the tyrannie of Schimeon, had succoured the Cittizens, the whole people of Jerusalem had bene utterly destroyed, and slayne euery mothers sonne by Iehochanan, his power was so great.

Then Anani the high Priest, and the other Priestes, with the auncient, saythfull, and Sages, and the rest of the people of Jerusalem, seeing the wickednes of Iehochanan, and that they could not suffer it any longer, consulted together to deliuer vpp the towne to Schimeon, to bring him in, and make hym theyr King, to helpe them against Iehochanan, whō they tooke to be far worse then Schimeon, hoping that it might come to passe, that Schimeon shold slew Iehochanan at length. They sent therefore Amittai y^e Priest to Schimeon to bring him into the towne. But Schimeon craftily refused it, saying, What shold I come into the towne to you that hate me, and of late banished me your towne. Yet they ceased not so, but sent the same Amittai to him againe, to intreat him in the name of all the people, to come into the Citty. And by this meanes, vppon a certaine myght appointed,

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pointed, hee entered into Jerusalem with his whole armie. Notwithstanding, hee was no sooner within the towne, but he brake his promise and league that he had made with the Cittizens, and whereas he hadde promised to succour them and ayde them, nowe hee was altered and became theyr enemye, ioyning himselfe with *Iehochanan*. And they two rebelles raigned in the Citty of Jerusalem by course, one one moneth, and another another. So where befoze *Schimeons* comming, they thought much to beare the yoke and oppression of one sedicious person: now were they constrained to hold down their shoulders, and beare the yoke of two.

Yet within a few dayes after, there fell a variance and discorde between *Iehochanan* and *Schimeon*, about *Eleasar* priest, the son of *Anani* the high priest. This *Eleasar* was the beginner and first sower of sedition amongst the Israelites, whom *Schimeon* woulde nowe haue put to death, to be woken of his father that banished hym out of Jerusalem: but *Iehochanan* took *Eleasars* part, and defended hym. For *Eleasar* was alwaies *Iehochanans* friende, and ayded hym. His father was high priest, and bare

there a great rule in Ierusalem, wherefore
Eleazar was of great estimation & author-
 itie with the Elders, so that they durst
 not reprehend him, and his father also lov-
 ed negligently into him, and let hym doe
 what he list, because he had no more sonnes
 but him. So hee was the first that assem-
 bled naughty persons together, & held ever
 on *Iehochanans* side, fro his first coming
 to Ierusalem. And for his sake fel division
 and dissention betwene *Iehochanan* and
Schimoeon, so that they became enemies,
 and warred the one vpon the other ever
 after, as we shal declare hereafter.

In thys while *Vaspasian* had sent *An-
 tonie* and *Mankininus*, (two noble men,
 and of his counsell) to Rome against *Vi-
 tellius*, that they might make him out of
 the way, and then wold he come to Rome
 to receiue the imperiall crowne there.
 These two Captaines went therfore and
 raised an armie, by whose ayde they sette
 vpon *Vitellius*, and slue him, not without
 much adoe: for there were slaine that day
 at Rome. 80. thousand good men of war.
 When *Vaspasian* had worde that hee was
 dispatched, he made speed to Rome to his
 coze,

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coronation, diuiding first his army in two
parts, wherof he took the one with him to
Rome, as a safegard for himselfe what so
euer should happen, and the other he left
with *Titus* his sonne, to besiege Jerusalem
withall. So departing, he left his son *Ti-
tus* at Alexandria, commanding him to re-
maine there, til such time as he should sig-
nifie vnto him otherwise by his letters, &
shew him what he shoulde doe, and that in
no wise he should attempt the siege of Je-
rusalem in the meane space. *Titus* answer-
ed, I shall doe more Father according vnto
to your commaundement, for to you it be-
longeth to commaunde, and to mee to o-
bey. *Vaspasian* took with him king *Agrip-
pas* and *Munabaz* his sonne: for he feared
least they wold rebel, and the *Ioseph* priest
also & prisoner, fast bounde in chaynes, for
so had his counsell moued him, saying, We
cannot say the contrary, but that we haue
founde no signe of rebellion in *Ioseph* hith-
erto, neither think we that he hath gone
about any: but who can tel when we are
gone hence, whither he will flee to Jerusa-
lem, & help to set them at vntity & concord,
then they make him their king, and after
he be the soyer enemy vnto vs. Besides
this,

this, you shall haue neede of him in this
iourney, he being a man of such great prou-
dence & wisdom, that whosoener follow-
eth his counsel, shall bring his matters to
good and fortunate successe. *Vaspasian* liked
wel their aduise, & tooke me prisoner with
him, together with king *Agrippas* and his
sonne, albeit they had no yron vpon them,
neither of hande nor foote, but onely had
their keepers appointed them, that they
shold not step aside. And as *Vaspasian* drew
nigh Rome, all the cittizens came forth to
meete him, and receiued him with great
ioy and mighty shewes. Then commaun-
ded he me to be put in prison, but *Agrippas*
and his son he let goe at liberty. The next
day, assembled all the Senate of Rome, to
create *Vaspasian* Emperour, after the ma-
ner of the Romanes, with whom was *A-*
grippas and his sonne. I also entreated the
Tayler to let mee haue keepers with mee,
and so to bring me to the place where he
shoulde be crowned and created Caesar:
which the Taylour graunted me, and went
with me himselfe to the place, and brought
mee where I might see all that was done.
Within fewe dayes after, *Vaspasian* tooke
displeasure with *Agrippas*, vpon the info-
mation

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mation of certaine euill disposed persons that had slandered him, and perswaded *Vaspasian* that he went about to rebell, and howe hee had sent Letters to Jerusalem, concerning the same matters. Wherefore *Vaspasian* put both him and his sonne *Munabas* to death. Thys befel thre yeres and a halfe before the destruction of Jerusalem. Moreover, before this deed, the continuall sacrifice ceased, for a thousande, two hundred and nintie dayes, as it is witten in *Daniel, chap, 12*. And from the time that the continuall sacrifice shalbe taken away, and abomination shalbe put into desolation, a thousand, two hundred and nintie dayes. The same yere & moneth that *Agrippas* was put to death, God mooued the minde of *Vaspasian* to remember me with his mercy, wherefore he commaunded that I shold be fetched out of prison, & brought to his presence. And as I stood in prison before him, *Cesar* had mee welcome, & spake comfortably vnto me, saying, Thou knowest very well that I haue ever loued thee from the day I first saw thee, & although I haue kept thee continually in durance, doe not thinke I did it of any euil will or malice towards thee, but rather thou maiest perswade

perswade thy selfe, I did it least & Roman
Princes should disdain or enue thee, and
say, See heere is the fellowe, that in our
wars hath endomaged vs so greatly, now
goeth he checkmate with vs, in as great
fauour as we, let vs kill him and put him
out of the way. But my friend *Ioseph*, bee
thou of good chere, I wil deliuer thee from
these yron bandes, and thou shalt be with
me in no worse case, then as one of my
chiefe Princes. I wil send thee into *Iewrie*
to my sonne *Tius*, to whom thou shalt be
as a father and a counsellour.

Thou knowest, *Tius* was he that tooke
pitty on thee, and would not suffer thee to
be put to death. Yea, he hath sundry times
moued mee to release thee of thy bondes,
and to honour thee, which I haue deferred
to do, onely for this cause that I showed
thee. I made him aunswere, But howe
can I be quiet or in surety of my lyfe, as
long as I am in thy company & thy sons,
seeing *Agrippas* and his sonne were incontinently
put to death by you? *Cesar* answered,
Hold thy peace *Ioseph*, I neuer looked
for any goodnesse of *Agrippas* and his
sonne. Thou knowest not what they had
wrought against my maiestie, and howe
they

they went about to rebel. Thou hast bozue
 they bones with thy hands. Dwest thou
 not know howe I honoured him and his
 sonne in Jewrie, howe I coulde not suffer
 my armie to annoy any of his citties: I
 answered. Yes, I know it was so as your
 maiestie saith. Then said he, but for al this
 hath *Agrippas* requited me againe with e-
 nil. For what time as the nobles of Rome
 in Jewrie went about to make mee Em-
 pero2, thinking me somewhat moze meet to
 rule the empire the *Vitellius*. *Agrippas* per-
 swaded with them that they shoulde not
 make me Empero2, affirming that there
 was nothing in me worthy wherfore they
 should promote me to that dignity. And
 after when he came to Rome, he went fro
 one Bishop to another, and caused them to
 goe to the high Bishop, to accuse mee of
 such crimes, as in my conscience I knewe
 nothing at all. By this I perceived that
Agrippas hart was ful of rancour and re-
 bellion, & therefore I iudged him to death.
 For where as wickednesse is, there it is
 meete that condigne punishment shoulde
 not be lacking. And I put his son to death
 likewise. For the sonne of a traytor ought
 not to liue vpon the earth, because that in
 his

his hart remaineth the work of his Father,
being conceiued and borne of a rebellious
seed. But I haue found thee alwaies faith-
ful and true, and therefore I commend my
son to thy wise dome. With this, he com-
manded my yrons to be taken away from
mee: and being released and at liberty, he
set me honourably among the Princes and
Senators. Then sayd I vnto him, Is not
this a great dishonour vnto mee, that I
should be deliuered from my bonds, and
neverthelesse my countrymen that be with
me to be kept in prison still? Nowe there-
fore if I haue founde fauour in thy sight,
and if thou wilt doe any thing at my sute,
lose the bonds likewise of al the rest of the
Israelites that be with me: sette them at
libertye also, and thou shalt be assured that
I wil be thy faithful counsellour while my
lyfe lasteth, and an enemy to thy foes, to
make war vpon them that assaile thee.

Vaspasian graunted *Ioseph* his request,
and willed them to be sette at libertye, as
manie as were prisoners wyth *Ioseph*.
Shortly after sent hee *Ioseph* to his Sonne
Titus, that abode at that present at A-
lexandria in Egypt, to whom hee wrote
concerning *Ioseph* in thys wise. I sende
vnto

The warres of

unto thee here (my beloued sonne) *Ioseph*. a
prince of the Iewes, a man of experience,
trayned in warre; in whom is great wise-
dome: he shal be thy father and faithfull
counsaile, thou shalt not doe against his
counsel, neither one way nor other, for he
is a wise man. Wherefore thou shalt reue-
rence and honour him according as hee is
worthy, for the lord his God is with him,
and hee keene not rashly any man that shal
desaue *Ioseph* unto thee. Yea, rather put
him to death straight way, that wilt accuse
him: for *Ioseph* is a faithfull man & a good
counsellour, and who so is ruled by his
counsel, shall haue prosperous successe in
that he goeth about. Wherefore when *Ioseph*
shal come unto thee, after hee hath re-
freshed himselfe a few dayes of his labours
and trauelles of the Sea: then shalt thou
prepare thine expedition against Ierusa-
lem, to besiege it. And if the Iewes re-
ceiue thee peaceably, and wil submit them-
selues vnder the Romane Empire: then
be ware thou endamage them in nothing,
but rather repaie their citties, & let them
be free from all tribute for the space of 2.
yeeres, yet on this condition, that they
euery yeere they sette a flagge with the

Armes

Armes of the Romans vpon theyr walls,
that is to say, at their 3. solemne feastes,
when as all the Israelites were wont to
resort to Jerusalem, to appeare before the
Lord their G D D. Moreover, they shall
offer for every feast, a sacrifice vpon the
most holy altar that is in Jerusalem. And
if they refuse to make peace with thee, thou
shalt utterly rase their townes, and who-
soever is left alive, and escape the sword,
those shalt thou leade away captiue. If
so be they desire to haue Ioseph to bee their
king, we are content therewith. In any
wise remember to be ruled by Iosephs coun-
sell, he shalbe thy father, and thou his son.

After this, Ioseph departed from Rome,
and came to Alexandria to *Titus*, who
hearing of Iosephs arriuale, was wonde-
rous glad, and all the auncient wise men
with him. For Ioseph was full of the spirit
of wisdom, vnderstanding, counsaile, va-
liantnesse, knowledge, and feare of God.
Wherefore he went forth to meete him, ac-
companied with the captaines of the Ro-
mans army, and receiued him with great
honour. When Ioseph deliuered to *Titus*
his fathers letters: Which *Titus* hauing
read, saide vnto Ioseph, Whatsoever my fa-
ther

The warres of
ther hath witten in these letters, I wolde
haue done no lesse by mine owne accord:
but now that my father admonisheth me
of the same, I ought to do it the more.
Wherefoze remaine here with mee, and I
wil be thy sonne, and thou shalt be my fa-
ther, to rule & gouerne me with thy coun-
saile. So *Ioseph* abode with *Titus* at Alex-
andria a whole month after he came from
Rome. When consulted they together to
goe to Jerusalem and besiege it, for *Ioseph*
vnderstood well enough, that this came of
the Lord, and that his word could not bee
letted nor hindered. *Titus* therefore and
Ioseph with him, departed from Alexan-
dria with all their armie, and pitched their
tents at Nicopolis, from thence they came
by water to Thanisa, so forth to Iraclea,
and leauing that, came to Pelusis. From
thence they traualled through the Desert
to Baale Iauim, after that, to Dicron, so to
Gaza, next to Askalon, then to Iabuan, af-
ter to Iapho, and so to Cesarea. In these
iourneyes, he wanne Asam, Askalon, and
Iapho, with all they Townes & Castles
lying about them.

The first yere of the raigne of *Vaspasian*.
Decemb. the 10. month & 7. day of the same, came
Titus

Titus with **J**oseph & his armie to Cesarea, a
 famous citty built by king Herod In this
 citty hee sojourned untill his whole host
 were come together, as well of Romans,
 as of other nations that were under the
 dominion of the Romans, & came to ayde
 them in the siege of Jerusalem. Therfore
Titus army was wonderful huge and pu-
 issant, wherewith he abode at Cesarea, tyll
 the cold of winter was past, & the Moneth
 of Aprill. The same yere the ciuill
 wars grew and increased in Jerusalem,
 for the Cittizens slue one another without
 any truce, rest, or quietnes, no not in win-
 ter, when as wars were wont to cease, but
 sommer and winter both, the wars neuer
 stinted between *Schimeon*, *Iehochanan*, and
Eleazar. For the Lord the same yere had
 sent amongst them of Jerusalem, a turne-
 sick spirit of giddines, that the people were
 diuided into 3. parts: wherof the first and
 best, followed *Anani* the Priest, who at
 that time had stained, unhallowed, and su-
 spended his office of priesthood. Another
 parte followed sedicious *Jehochanan*: the
 thyrd, most cruell *Schimeon*. So that in
 the middest of Jerusalem was ciuill wars,
 and without the same, the Romans armie

Iulie.

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made roades vpon Cefarea, euen to Ierufalem: by the meanes whereof, no man durst goe forth, for feare least he shold fall into the enemies hands, nor enter into the Towne to bring any necessities thither. *Anani* being a perfect godly man, and seeing the common weale of Ierusalem to be gouerned by the pleasures of the sedicious, gaue ouer his throned that stak to him, to *Eleasar* his sonne, which was the first authour of sedicion, and he that gaue the first occasion, that was cause also of all the mischiefe that besel in Ierusalem, and in the whole land of Iudea. For he began a conspiracie against the Romane Garrisons, and prouoked Israel to rebel against the Romanes, & to lay handes vpon them. Wherefoze there assembled vnto sedicious *Eleasar*, *Jehudah*, *Chezron*, *Schimeon*, and *Chiskiabu*, young men, of the nobles of Ierusalem. *Eleasar* with his company tooke the Temple, and the courts about it, appointing of his men, some to be spies, some to keep watch and ward about the temple of the Lord. But *Iehochanan*, who because of the great resort of people vnto him, was stronger then *Eleasar*, he tooke the market place and streetes, the lower parte of the Cittie.

Citty. When Schimeon the Ierosolimites, took the highest part of the towne, wherby his men annoyed Iehochanans part soze with slinges and crossebowes. Betweene these thre therfore was most cruell battaile in Jerusalem, so the space of foure dayes, without ceasing or any bzeathing, and every day were very many slayne, so that the blood of the Iewes that were slaine, ranne every where abundantly through the market place and streetes, yea even to the temple of the Lord, like vnto a floodde that had come of great shewers: and vnto the thersholdes of the gates of the temple, the dead bodies ouerwhelmed one another by heapes, so no man buried them. Iehochanan hauing the middle part of the Towne, had Schimeon on one side him, & Eleasar on the other. But Schimeon had the best place, from whence he might annoy both Iehochanan and Eleasar. Eleasar dyd also what he could to endamage Schimeon. And Iehochanan that was in the midst, encombezed them both, notwithstanding to little purpose. For Schimeons company slang stones, and shot at them soze: but when as Iehochanans part slang lyke wise at them, the stones rebounded againe
 K 3 vpon

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The warres of
vpon themselves. Thus amongst these 3.
the battaile was soze, and encreased euery
day, that al men were in great terroꝝ and
feare thereof. Then assembled to the tem-
ple much people of the priestes & Elders;
beseeching these intestine and domesticall
enemies, not to pollute and defile the tem-
ple with their slaughters, and were almost
all slaine foꝝ their labour. The same day
was slaine the priest *Anani*, and *Iosua* a
priest, both of the chiefest priestes, and *Se-
chariah*, the most faithful Prophet of the
Lōd. Then had the continuall Sacrifice
ceased 36. dayes: foꝝ euery vnfit that time,
was there some good men oꝝ other at Je-
rusalem, that offered alway sacrifice to the
Lōd.

But nowe when they would haue
continued it, and the Priestes layd the sa-
crifices vpon the Altar, the sedicious
would runne vpon them and kyll them,
that the priestes bodies and theyꝝ cattell
that they would haue sacrificed, should all
fall dead to the grounde together. They
that resorted also out of the country of Je-
rusalem foꝝ deuotions sake, the sedicious
sue, and vtterly destroyed them, that al-
most no one of them was left aliue.

Moreover, the deade bodies of men lay
cast in the temple, & that without number
trode vnder the fete: yea, the dead body of
the priest that was offering sacrifice, lay
vpon the earth together with his offering.
And when any man would offer any Sa-
crifice, straight way one or other of the se-
ditionous wold step to him and kill him, that
the blood of the sacrifice & sacrificer shoulde
be mingled together. Insomuch that the
pauement of the temple, being al of Marble,
was made so slippery with the bloods
and fat of them that were slaine, that no
man coulde goe vpon it without falling.
And the priest shoulde no sooner lay hand on
the sacrifice, but he was slaine, & straight
another deade body shoulde fall vpon him,
stranger or other, they spared none. So
thus the deade bodies of the good and bad,
cleane & vncleane, wicked and vertuous,
these & true man, lay one vpon another,
and their blood mirt together in the midst
of the temple, without respect of any man,
what degree or condition so euer he were
of. Wherefore the sight and slaughter wox
great, both in the towne and in the Tem-
ple. For whomsoever the sedicious over-
came, they set fire on theyr houses also:
Where.

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Whereby the fire took into þ great mens houses that were nigh the temple, and into the store houses, whereas against times of necessity and besiegings of the Citie, were layd up in store, corne, wine & oyle, to the number of a thousande & foure hundred store houses, all filled full of victuals. For the Elders & other goodly men, what time as *Vaspasian* was in Galilee, they made by the doores of those Barner houses, and layd in victuals into them, sufficient for two hundred thousand men for 20. yeres, and now in this one battaile of the sedicious, they were bzent euery one stick and stone, which was a speedy cause of famine and hunger in Jerusalem.

At the same time also, the sedicious pulled downe, and rased all the fayre houses, and goodly buildings, that there should be no monument of any noble house left to any of the cittizens of Jerusalem. So that you see at that time, the Lorde visited the Cittizens of Jerusalem with foure kinde of plagues, sword, pestilence, hunger, and fire: besides this, a fift also was added, the ruine and decay of all beautifull and gorgeous buildings. And wherfoerer a man turned him, there was nothing but desolation,

tion, pollution (namely of the temple and all holy things) appeared, without all rest and refuge, no helpe, no succour, but every corner of Jerusalem was full of howling and yelling, wailing & weeping, sobbing and sighing of women and children. There should yee heare the roaring and groaning of wounded men, not yet throughly deade: there the mourning and lamentation for the Elders that then were slain by the ferocious: yonder, children crying out for hunger: to be short, most sorrowfull oppression of them that lived, done by the seditions. Such voyces were made euerie where, that happy and fortunate was hee that before this day dyed: and vnhappie and in a woofull case were all such as remained alive to see this day. All these things when *I Joseph* heard tydings of, I tare my beard with my hands, and cast ashes vpon my head, sitting in great sorrow vpon the ground, bewailing the miserie and calamity of Jerusalem.

And this lamentation made *I Joseph* vpon Jerusalem: How is the holy Cittie (quoth he) layd wast, that was wont to be more happy and more renowned, than all the prouinces vpon the earth: How is the Cittie

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Citty that was heretofore in such highnes and dignitie, now brought vnder the fote, thow the sonnes of the cittizens therof: wheras sometime was the dwelling place of the faithfull, now beare rule there such men as prouoke and stir Gods wrath against it, and turne it away from their God, wasting it as thæues. In the which, sometime remained the brightnes of the Gods head, it is now become a by word, & mocking stock to the enemies, replenished with bloode of wounded and slaine men. In steede of mysh, gladnes, reioycing, harps and psalteries; is sorowe, sighing, hart breakes, mourning, and pensiuenes come in place. Euen as heretofore the priestes executed the service of the Lord in offering sacrifices: so likewise now sedicious persons murder godly and faithful men.

Where was wont to be the dwelling place of most wise and prudent men, now is it made a common hostry of wicked murderers and thæues. O Lord God of Israel, haue not Angels in time past come downe from heauen to earth to fight thy battailes? Haue not the floods of the Seas persecuted them y^e persecuted thee? hath not the earth swallowed vpp^e them
that

that despyed thee: and the windes scatter-
red them a sunder that made insurrections
against thee: and thunder from heauen
destroyed thine enemies: and stars haue
fought against thy foes: What meanes
this therfore, and howe cometh it to passe,
that thou hidest thy face from vs: to who
hast thou betaken the sheepe of thy pa-
sture: Looke vpon vs our G D D, and be-
hold thy people and inheritance, that thou
broughtest out of Egypt with a mightie
power, and a strong hand: with wonders
and signes, leading them vntil this day in
thy fayth, take pittie vpon them in thy
mercy, and extend not thy wrath against
thy seruants.

Where art thou Moses the sonne of
Amram? stand vp, and see thy people and
flocke of sheepe, which thou feddest all thy
lyfe with thy wisdom: see how Wolves
and Lyons teare them: see how the Israe-
lites are become foes of theyr owne liues
and soules: yea wastes and destroyers
are spronge vp of their owne selues. Be-
hold the people of G D D, for whose sake
thou liftedst vp thy staffe ouer the Sea,
wherewith thou struckest and denidedst it,
that it was made dry ground, so that the
Israelites

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Israelites passed through, & escaped they
enemies. Remember thy prayer when as
in time of famine & lacke of foode, thou ob-
tainedst for them meate from heauen, and
at the same time when they were weary
of theyr lyues for thirst, thou broughtest
water out of the most harde rocke. Come
forth *Aaron* most holy priest of God, that
didst put thy selfe betwene the lyding and
the deade, to turne away the plague from
Israel, and strokest the destroyer that he
should not come nigh the liuing. Arise out
of thy graue thou *Phinets*, that mooued
with such seruencie, didst reuenge the glo-
rie and maiestie of the Lord God of Isra-
el. Come and runne through these sediti-
ous in thy furie, which murder the people
of God and his priestes. Awake thou *Jo-
sua*, that diddest throw downe the wals of
Iericho with the sound and shoute of thy
trumpets that the holy Priestes helde in
theyr hands. Come now and see thy people
that thou madest to inherite many Nati-
ons, and to conquer most puissant kings,
how they kill one another, howe they fur-
ther and helpe forward the idolater to rule
and haue the dominion of thy holy Land,
that thou gauest thy people Israel to inhe-
rite.

rite. Why sleepest thou King *David*, awake, and come with the sounde of thy Psalterie & Harpe, to sing the holy psalmes. Aske account of thy swete wordes that are ceased from the mouthes of thy people, and out of all mens mouthes, because of the malitiousnes therof. See how their Princes be transformed into enemies and destroyers: and doe not as thou didst (good King *David*) that diddest give thine owne life for theirs, saying: Let thy hand, o Lord, be turned against me, and against the house of my father, and doe not fall vpon thy people to destroy them.

Where art thou *Eliseus*? come and see what thou canst doe, if thou canst rescue the remnant of Israel, and find them any gappe to scape at. Didst not thou by thy prayer bring the power of the Syrians to a Towe of defence, & prevailedst against them without dint of sword or battaile, and broughtest them down, smyting the with blindnes, that they turned their enmitie towards Israel into love? In deed, thou wast he that vanquished the Syrians by thy prayer, that they fled for feare of the same. Now therefore ye hearthen of Israel, assemble together, and listen with your eares,

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earres, and heare my wordes that I will
speake in your earres this day. Tell mee,
what is become of your prayer, that yee
haue made for the people of Israel, to de-
send & turne away from them all wrath,
indignation, tribulation, furie, and im-
missions of euils spirits? How is it y^e now
ye see not the sanctuary turned into a vile
sink of bloode: for the deade bodies of
Priests lye in the middelt of it. The holy
Cittie Jerusalem, is become a strange
cittie, as though the name of the Lord had
neuer been in it: and the Sanctuary of the
Lord is in that case at this present, as
though the diuine God-head had neuer
dwelt therein: for the Temple is turned
into a denne of thieues, a lodging of sedi-
cious persons, a tabernacle of cruell mur-
derers. And who so fleeth thither for re-
fuge, there they be slaine: as the wicked
haue murdered in the middelt thereof A-
nani the high Priest, and Iosua a Priest
also, that were Priests & chiefe priestes,
the most reuerent amongst the people of
God, whom ere this, kings & nations had
besought & desired their fauour, but neuer
cast their slaine bodies in the middelt of the
temple. The nobility also of Jerusalem,
the

the Elders of Iuda, the Sages of Israell, whose friendship kings and nations haue sought & desired to make peace with: they lye not slaine heere & there in the midst of Ierusalem, are meat vnto the foules of the ayre, and beasts of the fielde, to dogs & rapens, because there is no man to bury the. These died not for their offences, but because they found fault with the Israelites when they sinned. Howe are they slaine in thee (O Ierusalem) holy citty, renowned throughout the whole earth) al iust men, al holy men, whom the sedicious haue overcome, those helhounds & bloodsuckers, that haue brought al these euils vpon thee: how are the priests of the Lord, & his prophets slaine, amongst those holy men? For before the holy Temple, was the Prophet *Sechariah*, that iust and holy man, butchered and murdered, yea, without al burial, neither was his blood couered with earth, but yet stil wandzeth about & muttereth in thee. The blood of *Anani* also and *Iosua* the chiefe priests, was yet neuer couered, which were both slaine in thy Temple, as men be wont to kill thieues: yea, the blood of the godly young men, and valiant men that woulde haue renenged them, was shed

The warres of

then also by the seditions, like flooddes of water. Howe are the hearts of the people turned so awchwardly, that they wil heare no admonition of iust men: but are lyke vnto blockish Images, that neither see nor heare, nor yet vnderstande any thing. All beastes be they neder so brutish, all plants, and things y^e growe vpon the earth, withstand them that invade them to doe them iniurie, and endeuour to auoide the force of their enemy: but thy children that thou keepst within thee, are changed into enemies, & one brother murdereth another with the sword. Where is now the valiantnesse, thou that neuer wouldest bowe to beare the yoke of the Gentiles vpon thy shoulders, but hast cast away the bondage of the Egyptians, Philistines, Aramites, Assyrians, Chaldies, Persians, & Medes: Where is the strength that G^d gaue to the Chasmonaites, that with a very small companie defended thee, and preuailed against the huge and puissant armie of the Grekes, destroyed the stout Souldiers of Babylon, vanquished the mighty armie of the Persians, slue *Kamircanus* and *Antiochus*, and pursued theyr armies, making great slaughters of them, & filling all

all places full of dead karkases of the Gentiles: They would not be ruled by sinners, but ventured themselves to dye, offering their lines, not for their sonnes & daughters, but for the Sanctuary of the Lorde and his temple, least it should bee polluted with the Idolls of the Gentiles: Where remayneth now the rod of God, that holy rod that budded & blossomed in the dayes of gladnesse? Nowe is both the springes withered, and the rod it selfe also. The rod of faith is withered, the rodde of the kyngdome, the rodde also of thy people, from whence the holy lawe is taken away, neither is there any man that can tell where to draw any waters of thy heavenly mercie. Alas, the merciful men that haue been in times past to their brethren, both aliue and dead: how are they now turned into most cruell tyrants, and haue mercy of no man? Where is the multitude of their mercyes, wherewith they were wont honourably to bury theyr dead? Nowe the corpes of their dead bodies couer the face of the whole earth, & there is no bodie will vouchsafe to bury them: yea, they that would be suffered, but straight wayes cometh other to them, and kyles them

The warres of

them befoze they can do it, so that they also die and lye vnburied, and are strowed about heere and there in the fields. Such is the guise in thoe nowe adayes, neither the father to bury the sonne, noz the sonne the father, the seditious watch so dilligently those that be dead, least any man shoulde bury them: which if they do, they are also slayn by them, & lye vnburied themselves. The temple of the Lord that is in thee, and was wont to smell sweetly of spycers, annoyntments, & perfumes: how is it nowe choked with car on dour, and most pestilent stinch of dead bodies, and blood of the wounded? Thy streets are strowed full of dead men, some run through with glances and iavelins, and other dead for hunger: yea, they that remaine yet alive in the citie are as good as dead also, and may be taken for no lesse. For they are wearie of theyr liues, because of the pestilent damps of the dead bodies, the outragiousnesse whereof, hath cast many into most dangerous diseases, and hath beene the death of numbers already. This may worthily seeme to be it that *David*, the annointed of the **G D D** of *Jacob*, the pleasant and sweet muscally Poet of *Israell*, speaketh of,

of, Lord the Gentiles are come into thine inheritance, they haue polluted the Temple of thy holinesse. And woulde to God it had beene Gentyles that thou hadst brought, nourished and craited to doe this dede, to rebell and sinne against thee, and to pollute thus the holy Temple that is in thee. For in the maliciousnesse of an enemy, a man findeth the halfe of his comfort : but in the malice of a friend, there is no comfort at all. Yea, the very chilozen that thou hast bred, brought vp, and promoted, the selfe same haue stuffed the temple of the Lord that is in thee, with vnburied carcases, euery man killing bys neighbour, and the seditious suffering no man to bury them : but sleying all that attempt to bestowe any such worke of mercie vpon the dead, in such sort, that they fall dead vpon the corse which they woulde haue buried : and by that meanes both the corse lye cast out in the fielde, no beter than the carcases of brute beastes that bee found in desert places.

Yea, the iniquitie and crueltie of thy citizens (O Ierusalem) is growen so far that they were not content onely to kyll their neighbours, but they must also beate theyr miserable lymbes in peeces, so: else they

§ 2

thought

The warres of

thought they were not sufficiently reuenged: although that in so doing, many tymes the stench of the dead, toke woorthie vengeance agayn of the lyving, by casting him into incurable diseases. All these euils are come vppon thy chyldren, because they haue forsaken the lawe of the Lord, & haue transgressed his covenant that hee made with their brethren, because also they haue sinned against the Lord God of theyr fathers, in shedding the blood of iust men and innocents that were in thee, even in the temple of the Lord. And therefore are our sorrowfull sighings multiplyed, and our weepings dayly increased, for that we haue bene the cause of all these euils that are befallen vs, and are not yet ended. O Lord our God, our sinnes are gone ouer our heads, & the wicked acts that we haue committed in thy sight are innumerable. The Lord our God is righteous, it is wee that haue rebelled agaynst his will, we haue prophaned and unhallowed his law, we haue broken his covenant. And euer the more that his wrath enkindled against vs, the more haue we transgressed against him. Wherefore to him belongeth iustice and iudgement, hee hath woorthily powred the

the fury of his displeasure vpon vs : to vs onely belongeth shame, as we haue abundantly at this day. But he will once turne agayne, and haue mercy vpon vs, vanquish all our sinnes, and cast them all into the deepe bottome of the Sea. So be it.

After these things, the third day of the first moneth, in the first yere of the raigne of *Vaspasian*, *Titus* his sonne tooke muster of his men in the playne of Cesarea, to know the certayn number of them, which hee had not done afoze, since his fathers departure: and he found them very many, in so much, that they seemed almost to corner the earth. This done, hee tooke his iourney from Cesarea with his power, and came to Samaria, where the cittizens receiued him with great ioy, and dyd hym much honour. Wherefoze he spared them, and did them no harme. From thence hee came to Aielona, thirty furlongs from Jerusalem, there hee pitched his tentes, and leauing them there, tooke sixe hundred hoysenmen with him, and came to Jerusalem to viewe the towne, to know what height the walles were, what strength there was in the towne, specially of the seditions,

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seditions, of whom euery where great rumoꝝ was: finally, to receiue peaceably all such as were desirous of peace. So, as he came to the wall, he sawe no man, neither goe out no: in: foꝝ the gates were shut vp, & the seditions had layd an ambush wythout the towne to trappe *Titus*, who went somewhat befoze accompanied with a few, the rest following a prettie way behinde. Whyles therfore he was in viewing the wals, the seditions issued out of theyꝝ ambush, that they had laid nigh vnto Aielona, and set vpon the backe of *Titus* men behinde. Then issued an other sort out of the towne, so that they had *Titus* between the, and running vpon him, seperated him from his men, and environed him on euery side, where they slue 60. of his men, and might haue slayne him also, saue that they coueted to take hym aliuie. *Titus* seeing himselfe beset, and forsaken of his owne men, that thought it was impossible foꝝ him to escape, perceyuing also that they went not about to kill him, but to take him aliuie: mozeouer, that he coulde in no wyse escape, except he would make an irruption and runne through theyꝝ handes: he tooke a good hart vnto him, and valiantly

antly break through, slaying whomsoever came in his way to lay hold of him, and so hee escaped. If they had intended to haue slayne him, they might haue done it : but being desirous to take him aliue (as is said) they abstayned from stryking him, and so they lost him. And God would not deliuer hym into theyr handes, that by him hee might scourge Israel. But the Iewes seeing him to be thus escaped, repented soze that they had not killed him, saying one to another, What ment we, that wee killed him not while we might : it is ill handled vs. Wherefoze they pursued him, hurling and shooting after him wyth engines of warre, but they coulde not ouertake him : so God p̄serued him, that he might afterward deliuer Ierusalem into his handes. So hee returned to Aielona, and perceined the hearts of kinges to bee in the hands of God. The next morrow brought *Titus* all his armie to Ierusalem, determining to encampe himself vpon the mount Oliuet : wherfoze hee first spake vnto his souldiours in this wise. This day ye go to fight against a most mightie nation, whose warriours be strong as Lyons, valiant as Liberdes, & nimble as Iatones that run
in

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in the mountaynes, to ouerturne charriots, and such as sit vpon them. Now therefore take good harts vnto you, & be courageous, for it so standes you in hand. Doo not thinke them to be like the nations that heretofore ye haue had to doo withall: For my self haue experience otherwise of their valiantnesse and sleights of warre. This saide, hee marched in aray most strongly, that they should not be scattered asunder, and gaue them charge, specially to the vaward, to take heed of stumbling vpon Welles or Cesternes, wherby they might be hindred, for as yet the day was scarce broken: and besides that, *Tirus* had knowledge how the Iewes fearing of hys coming, had digged secret trenches and pitfalls. Wherefore to auoyd them, he led his host by the mount Oliuet, in which place it neuer came in their minds to dig.

Wherefore when he came to the mount Oliuet, he encamped there agaynst Ierusalem, right ouer against the brooke Cedron, that ran betwene the cittie and the hill, and many times ranne very shallow. *Tirus* campe was about six furlongs from the towne. The next morrow they of the Towne seeing *Tirus* to be encamped vpon the

the mount Oliuet, the captaynes of the sedition with their companyes assembled together, and fell at argument, euery man with an other, entending to turne theyr crueltie vppon the Romanes, confirming and ratifying the same attonment and purpose, by swearing one to another, and so became peace amongst them. Wherefoze, ioyning together that befoze were thre seuerall parts, they set open the gates, and all the best of them issued out with an horrible noyse and shout, that they made the Romanes afraide withall, in such wise that they fled befoze the seditious, which suddainly did set vppon them at vnwares. But *Titus* seeing his men flee, rebuked them, saying, Are ye not ashamed of thys timerous cowardnes, whē ye are so many, and a hundzeth for one of them? What ignominie is it, so many to bee repulsed of so fewe? Wherewithall *Titus* stayed them, and brought them manfully to withstand the Iewes, so that very many were slayne on both sides. But the Romanes were not able long to abyde the force of the Iewes, albiet that *Titus* with his picked and most valiant souldiours did manfully keepe theyr ground, and neuer reculed. *Titus* also laboured

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laboured to encourage the rest to fight, but they were so dismayed that they wist not what to doo. For to forsake *Tuus* they were ashamed, and to resist the violence of the Jewes they were not able. Notwithstanding *Tuus* and his companye made their party good against the Jewes, who at length left the field, and withdrew themselves toward the towne. Then *Tuus* being wroth with his souldiours, that they had fled from the Jewes, saide vnto them, Shall I not be auenged of these Jewes? Shall so fewe of them put vs to flight, not able to stand in their hands? and wyll ye flee or reuele, saying mee abide by it? The next day *Tuus* tooke all his armie, saue a fewe that he left in his campe to keepe the baggage, and went downe the mount Oliuet, setting his men in battaile ray, even against the gates of the cittie. Then exhorted he them to play the men, and although they were come downe the hill, yet they should not feare the Jewes for their camp that they had left behinde them, for the brooke Cedron (saith he) is betwene our campe & the Israelites. With these words they were encouraged, & determined to encounter with the Jewes vnder the wals
hard

hard at the gates of y^e cittie, trusting to the
sauegarde & defence of the brooke Cedron.
The Captaynes of the seditious lykewise
vled policie: For they deuiding their men,
sent one company to passe suddainly the
brooke Cedron, to inuade & spoyle the Ro-
mane Campe that were left in the mount
Oliuet. These therfore went and fought
with the Romanes vppon the mount, and
droue them out of their campe. Thus loo-
king behinde him, and perceiuing that the
Iewes had gotten ouer the brooke, & were
in hand with his men, hee was wonder-
fully afrayde, seeing himselfe so enuyzoned
with battayles on euery side. They with-
in the town, when they saw their fellows
once at the mount Oliuet, they opened the
gates, issued with al their power that was
left in the town, & encountred with Thus,
where hee had set his men in aray ouer a-
gainst the gate, where they made a great
slaughter of the Romans, which (desirous
to auenge the shame gottē the day befoze)
fled not, but stoutly withstood their force.
Also the Iewes tooke hart vnto thē, fought
manfully, and beat downe the Romanes,
that at length they tooke them to flight to-
ward mount Oliuet, so that in their flight
many

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many of them were slaine by the Iewes that pursued the chase. Upon this, Dyers of *Titus* souldiours (seeing themselves beset both before and behinde) counselled *Titus* to flee with them to the mountaynes to saue his life, least he shoulde bee slayne by the Iewes, and they all together wyth him. For thou (say they) art a great Lord of many kingdomes, and God shall one day bring thee to the imperiall crowne of our Lord thy father. Now therfore if thou shouldst be slayne of the Iewes, we are all but dead: and what good should thy death doo either to thy selfe or to other, to bee slayne like one of vs? Yet *Titus* would not be ruled by them, nor receyue theyr counsel, but kept his ground boldly, without once turning his face, saying, I wyll chose rather to dye with honour, than to liue with shame. And with that he rushed vpon the Iewes that were nigh him, and compelled them to recule. When the Iewes that had enuyzoned the Romane Campe, sawe that, they left the Romanes & came flocking about *Titus* by routes, assailing him on euery side, endeavouring also wyth all theyr might to ouercharge him. Where, though in that place was a sore and vehement

hement fight, and much peopleaine on both parties : *Pea*, *Titus* scapt narrowly from being slayn in that fight, and had dyed indeede, if certayn of his valiant souldiours had not returned vnto him, & rescued him out of the Iewes hands. That day were the chiefe of *Titus* souldiours slayne. When the Iewes retzred to theyr place at the wals side. They also that went to the mount Oliuet, returned homeward by the byrke Cedron. The Romanes seeing that pursued them: whereupon the Iewes turned agayne vppon the Romanes, who fled by and by. Thus the Iewes put the Romanes to flight thise vpon on day.

It came to passe then, that the externall warres paused, and intestine ciuil warres returned most terribly amongst the seditious at Ierusalem. For vpon the first day of the high solemne feast of *Pasche*, cap-*tayne* *Iehochanan* and his men came into the temple of the Lord, where he was honourably receiued of the Priestes and Elders with the rest of the comminalltie. And when they were within, they cast of theyr upper garments, vnder which they were armed with coates of sence, and swordes tyed to their thighes. After that, they beset
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the doores, and laid hold of the priests, and them and the people also, their hearts was so cruelly bent against their brethren, neither regarding the reuerent countenances of old men, nor enclining to the prayers of them that besought them, without sparing either women or children, nor not the sucking babes. This done, *Iehochanan* stood vp & openly protested, that neither *Schimeon*, nor *Eleasar*, nor any of the rest of the captaines of the seditious, nor any man els, should haue the scueraigntie in that cittie, but he. The other hearing that *Iehochanan* had wrought such displeasure to the people of God in the temple, rose together, and slew very many of *Iehochanans* part, but in the meane season, what of the one part, and what of the other, the Israelites went to worack, and were slayne in great number. Tidings came to *Tius*, how the Iewes conspired against themselves, and slew one another dayly, wherat he reioyced greatly, and came with his whole host to the towne, where he found certayn Iewes without, that had fled because of the rage of the ciuel warres. When they saw *Tius*, they came and besought him to enter the towne, and deliuer them from the crueltie
of

of the seditious, and they would be his seruants: for these wars had made them almost weary of their liues. Yet *Titus* gave little credite to theyr tale, although they made many words to perswade him that it was true. For he remembred that within thre dayes afore, he saw the Iewes fight against him egarly, all with one accord, so earnestly one rescuing & defendeing another, that no discord appeared to bee amongst them. Wherefore he wold not beleue their words, in that they required succour & offered to yeeld. And as they were thus debating the matter, suddainly they heard an uprore in the towne, and wonderfull hurly burly, some crying open the gates, and let *Titus* come in, other cryed, shut the gates, and let not the Romanes come in. Then certayne vpon the walles called vnto the Romanes, speedily to come vnto y^e towne, and they would open them the gates, that they might enter in, requesting the Romanes to deliuer them from the tyranny of the seditious, least (say they) we shoulde be all slayn by the hands of these rauinous and cruel seditious persons. The Romans therefore ran to the gates, and when they approached nigh the walls, and were come
with

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within daunger, the Iewes hurled stones from the wals, and shot arrowes at them, sleying very many of the Romanes. The other Iewes also that were without the town, and had besought *Titus* to deliuer them fro the hands of the seditious, began to assaile the Romanes that were gone to the wals, with such force, that many of the they slue, the residue they put to flight, and the Iewes followed the chase almost to Aielona. Then the Iewes mockt & flouted the Romanes, calling them fresh water souldiours, men of no experience, & innocent foles, that neuer saw the traines of warre before clapping also their targets, and shaking theyr swords against them in mockage. The Romane captaynes seeing these things, they tooke great disdayne at the matter, and in a great pze would haue turned back vpon the Iewes agayne, had not *Titus* caused the retrait to be blownen. Vpon this, *Titus* assembled all his counsellours, captaines, & souldiours together, and saide vnto them in this wise, I haue a sufficient triall, and vnderstand well enough your valiantnesse & courage (most worthy men & deere souldiours) which far passeth the strength and manhood of all other nations,

tions, and not onely in this most excellent vertue do ye excel: but also in knowledge and sleights of war, in wisdom & forescast ye haue been chiefe of all other. Now therefore brethren and friends, I meruaile not so greatly at the Iewes subtilty and craft in their swearing to you, for the perswading of a thing, and after keepe not theyr oth: but this seemeth wonderful vnto me, that yee suffer your selues stil to be deceived of them, and to be slain by their wiles. For all the wit ye haue, could not deliuer you out of their snares, but now yet again the thyrde time ye haue approached y^e walls, and this is the thirde time ye haue been put to the soyle for your labours. And all this commeth because yee will not be ruled by mee, but transgresse your Generall and Lords commaundement. But nowe my brethren, take heed what ye do hereafter, it becometh you not to disobey my words, which ye haue done oftentimes. Do ye not remember a certaine noble man of our Country, in the wars of *Augustus Caesar* against the Persians, howe hee put bys own sonne to death, because that contrary to his fathers commandement (who was graund captaine of the armie vnder *Augustus*)

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thus) he had fought with his enemies, yea, although he killed 3. Persians. But what speake I of once? yee haue oftentimes set light by my commaundements, skymishing daily with the Iewes, and that without all discretion, rashly and out of order: whereby you may gather, your enterprises haue no good successe. If you continue these maners, it shal redounde vnto your owne dishonours. Wherefoze it were better for you to leaue off these parts, and lay away your pride, contumacie, and stubbornnes: which if ye do, things shal be in better safegard. Much more spake *Tius* to his men, rebuking the sharply, not mentioned heere, but declared at large in the volume that we writ vnto the Romanes. When he had said, his Princes and Captains fel euery one prostrate to the earth, and besought him of pardon for their rashnes, in that they had so vnadvisedlie and without order against his minde, encountered with the Iewes. When *Tius* taking pittie of them, pardoned them, requesting them to beware heereafter, that they commit nothing against his commandement, neither in word nor dede, & so doing, they should haue his fauour, and auoid his displeasure

pleasure & danger to death for the contrary. But if they refuse to do it, he would not spare any man, what soeuer he were that should transgresse his commandement, but put him to death, & giue his body to be eaten of the foules of the ayre. They answered al with one voice, We are content with these condicions, and will do whatsoeuer thou shalt command vs. After this, *Titus* considering how earnestly the Ierosolymics were set one against another, howe they were become such cruel enemies, that each of them conspired others death: he caused the pits, cisterns, & trenches that were about Ierusalem to be damde vp and stoppt with earth, that the waies might be leuelled for his army. That done, hee encamppt himselfe nearer y^e wals. Against which attempt, the Iewes issued not out of the city after their accustomed manner, to put them back from the wals. For *Schimeon* was otherwise busied, he had entertained tenne M. men of the best of the sedicious Iewes, & ioyned himselfe to *Iacob* the Edomite, captaine of nine thousand Edomites: with whom he had made a conspiracy, vtterly to destroy captaine *Iehochanan*. And setting vppon him, they compelled hym to

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flie into the court of the temple, where hee remained in the gate of the entrance of the Temple, with 8000. and 400. good men of war, all well appointed in iacks.

Eleasar also was against him, & ioyned with *Schimeon*, becomming an enemy to him that befoze had saued his life, and so they bothe together assailed *Iehochanan*, neglecting the defence of the Colone. By this means the Romans encamped themselves about the walles at theyr pleasure, rayling towers, and casting trenches to plant their yron rams vpon, to batter the wals. The common people of the Iewes, that were vnder the rule and government of the 3. sedicious captains, namely, *Schimeon*, *Eleasar*, and *Iehochanan*: (which although they were ill enough all, yet the tyranny of *Iehochanan* farre passed *Schimeon*, and *Schimeon* was far worse then *Eleasar*, though *Eleasar* was the head authour and first beginner of sedicion in all *Israell*;) were amongst them as sheepe ready to be killed. For the foresaid sedicious captains, slue the people at theyr pleasures, and diuided them into bands, casting lots vpon them who should haue which, so that one had another men, and another man hys.

And

And this did they not onely with theyꝝ
own men, but also with all the rest of the
people, in such wise, that when the Ro-
mans made any assault, then ioyned they
together as one man to resist þe Romans:
and when they had given them a repulse,
then woulde they returne to theyꝝ ciuill
wars, & fall together by the eares among
themselves. Extreame and dreadfull was
the ciuil conflict at that season, betwixen the
thre foresaid captains, & so sore, that the
blood streamed downe the channell out of
the gates of Jerusalem, like as a brooke
that runneth out of a fountaine and wel-
spring. The Romans seeing it, were mou-
ned with much pittie, so that they wept bit-
terly. But *Ioseph* that was amongst them,
was stricken with so great heavines, that
he burst out into a sorrowfull lamentati-
on, lifting vp his woeful voice in this wise.

Alas, alas Jerusalem, the Cittie of the
great king, howe shall I nowe call thee at
this day? or what name shal I gyue thee?
Sometime thou was called Iebus, of Ie-
busus that builded thee first in all this
land. After that, thy name was Zedek,
that is, iustice, wherupon the king *Jeho-*
ram was called *Malkizedek*, so, he was a

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righteous king : and because hee raigned
in thee with iustice, therfore was thy name
Zedek. Then righteousness had his abiding
in thee, & thy bright star that shined in thee
was *Zedek*. Dozeoner, in his time wast
thou called *Schalem*, as the scripture wit-
nesseth, and *Malkizedek* king of *Schalem* :
and that because the equitie of the people
that dwelt in thee was then fulfilled. For
at that time chose *Abraham* our father (of
worthy memory) to worship God in thee,
and to take thee to his inheritance, to plant
in thee the roote of good works. Whereup-
on the tabernacle of GOD remaineth in
thee to this day : as it was revealed vnto
the same our father *Abraham*. In thee (say
I) is the sanctuary of the LORD. For in that
place did *Abraham* bind his onely son vpon
the top of one of the hills that is called
mount *Moriah* : holy and hallowed : and
therefore art thou called *Ierusalem*, be-
cause our father *Abraham* (of famous me-
morie) called the place of thy Sanctuarie
Adonai iirech, the LORD shal see : then thy
late name being *Schalem*, this ioyned to it,
made it *Iereshalem*. For the LORD God shal
behold the place of thy sanctuarie, at what
time as it shalbe *Schalem*, that is pure, vncorrupt,

corrupt, without lacke or spot: but when
soeuer it is polluted and defiled, as it is at
this day, then wil he turne away his face
from it. Furthermore, thou art called *Je-
rushalaim* therefore: because that who so
vnderstands the dignitie & worthines of
the place wherein thy sanctuary is, shal bid
the angels of heauen to teach in it the doc-
trine of the holy ghost, and the spirite of
wisdom and vnderstanding, wherewith
little childzen, & the vnlearned in thy land,
may be made wise. He also that ministreth
in thy temple, had on a garment of 4. co-
lours, *Scarlet*, *Violet*, *Wisse*, and *Purple*.
Scarlet, in respect of the heauens that be
aboue the firmament, violet & wisse colours
(which bee made of flaxe) because of the
earth of which they came: finally purple,
in respect of the sea where *Purple* is got-
ten. Therefore when as the priest came in-
to the temple to minister, apparrelled in
these 4. colours, he said befoze the almighty
G D D: I am come to present my selfe
here in thy sight (**O Lord of the world**) in
four kinds of colours, that do represent
the parts of thy worlde, and in such wise
do I appeare befoze thee, as though I
should bring all the whole worlde into thy
sight.

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sight. Moreover, the foresaide apparraile was garnished with pure gold and precious stones, after the likenes of the trybes of the sonnes of *Jacob*, who was called *Israel*: that in that garment, he might haue the soueraigntie befoze the angels that be aboue, and by them preuaile to bying the vertue of the holy ghost: by the which they should obtaine wisdom that dwel in the, and prosper in their studie and sayth, they might haue wisdom and vnderstanding together. His loynes also were gyrded with linnen slops, where with hee couered his secrete parts: for it becometh priestes most of all other persons to be shamefast and bashful, specially when he should minister in the two sanctuaries. For there are two sanctuaries, the vtter, and the inner, which is the *Sanctum sanctorum*, or the holiest of all. In the vtter, the priestes minister as the high priest commandeth them: but in the inner, that is, the *Sanctum sanctorum*, entereth no man saue the high Priest onely, & that but once a yeere. For in it was the Arke of the couenaunt of the Lord, in the which were layd up the two tables of the couenaunt that *God* made with the people of *Israel* in the mount

mount Sinai. There is also the rod of *Aaron*, that flozished & bzought forth leaues. All these were in the first Temple whyles it was yet standing. Ouer against the sanctuary, were 14. staires or steps, vpon the which appeared the miracle to King *Cheskiah*. And thou *Jerusalem* at y^e time wast stronger then other citties, Lady of all p^rouinces: for great Kings & P^rinces builded thee. King *Herod* much exalted thee, raising thy wals on height, & besides that also, defenced thee with another wall, that he named *Antochia*, of *Antiochas* a *Romane*, who liberally gaue much mony towarde the repaying of the ruines and decayes that were in thee.

How commeth it to passe therefore that thou art bzought thus low: the Gentiles haue the rule ouer thee now, and besiege thee, raising thee, and casting thee downe: yea, they are now in the midst of thee. Wo be to vs for our sinnes, for the heaviness of thy strength is dashed, thy Sanctuarie is troden vnder the fote, and made a sink of the blode of slaine persons. Drinke now of thy cup (*O Jerusalem*) with thy daughter *Sion*, drink I say, the cup of vexation and grieve together with her: for yet the
time

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time shal come, that visions shalbe reuea-
led, and redemption also it selfe, that the
chyldezen shal return to their coastes, with
the health of their redeemer. Then shall be
the time of friendshippe, and then shalt thou
drink the cup of health and consolation. After
this, Titus went to viewe what way he
might best assault the citty, & as hee deu-
ised with himselfe, he espied a plain on that
side where the sepulchre of *Jochanan* the
high priest was, wheras he staid a while,
and sent one of his captains y^e were there
with him, called *Nicanor*, to common with
the Jewes that were vpon the walles, to
moue them to peace, willing him to say
thus vnto them. Friends, my Lord Titus
is desirous to spare you, and to make a
league with you, that you might be at qui-
et, & out of this danger of destruction. And
if you be so disposed to consent thereunto,
Titus shall make a league with you yet
befoze night. *Nicanor* went & spake with
the people in such wise, as *Titus* had wil-
led him. The Jewes gaue him no woꝝde
to aunswere, but held their peace: wher-
foze *Nicanor* spake vnto them againe, and
as he was talking to them, one from the
walles stroke hym with an arrowe, and
killed

kyllled him. Whereat Titus was exceeding wroth, that they should shoote at his Captaine offering them peace, & his death greued him meruailously. Wherefore he commaunded ladders, brakes, sponges, yron Hammes, and other engins of war, to be brought to assault the towne. So the Souldiours brought an yron Hamme to batter the wall, & planted it vpon a mount accordingly.

The Iewes seeing that, were sore afraid: wherefore the thre sedicious captaines ioyned themselves in friendship, and forthwith opened the gates, issued out, and beat the Romans from their peeces and engins that were now ready addressed, setting fire on the Hamme, slings, and all the other engins, a few excepted, which Titus and his men saved from the fyre. In this conflict, the men of Alexandria that serued Titus, behaved themselves like tall fellows, in the rescuing of the slings from the Iewes: yet the Iewes preuailed, and gotte the vpper hand of the, tyll Titus came with a strong power of picked men to succour the Alexandrians, wheras twelue of the stoutest Iewes were slaine.

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In the same skymyth *Iehochanan* a capitaine of the *Edomites*, that came to ayde the *Jewes*, was slain by an *Arabian*, that came behind him, and strooke him with an arrow, whyles hee was talking with the *Romanes* that had entreated him to come vnto them. For who the *Edomites* mourned and lamented sore, for he was a good man of war. The next night certaine of the sedicious, chiefly of *Iehochanans* & *Schi-moons* company, issued out, and came to the three wooden towres that *Titus* had erected befoze the wals, to bieke out of them the *Towne*, and to see what the *Jewes* dyd, where he had also set both within and without them, for theyr defence, a great garrison of baliant souldiers. Whosoener were nie y towres, those the *Jewes* slue, the other fled to *Titus* campe.

The *Romanes* that were within the towres, knowing nothing of the matter, and trusting to them that were set about the towres for their sauegard slept all the night. After the *Jewes* had thus slain the *Romanes* watch, and put them to flight, they came to the towres with ladders, and entred the fette a sunder, so that they fel sodainly together with the that were within,
in,

in, which were very many, and slue them
euery one. *Titus* hearing the alarme, and
the crasping of the falling of the towers,
was soze afraid, and all his whole armie,
and not knowing what the matter was,
they durst not stir toward it: so *the Iewes*
returned cleare into the town. On the mo-
rowe, *Titus* brought his whole power to
the walles, and while the Iewes were at
theyr contentions in the towne, he addres-
sed another yron ram, wherewith hee sub-
dainly strooke the vtter wall, and battered
it thzough. Whereupon the people that
warded that wal, were faine to withdrau
themselves within the sauegard of the se-
cond wall. When *Titus* commaunded his
souldiers to rase to the grounde that wall
that he had pearled, and to carry away the
stones thereof, that they shoulde be no let
no2 hynderance to his men. This was
the most substantiall and strongest wal of
all, thicker then both the other, & was buil-
ded by *Herod*. The Romanes labouring
earnestly in the defacing of the vtter wal,
were slain in great number by the Iewes
from the middle wall, befoze they could fi-
nish their purpose. The chiefe of *the Iewes*,
perceiuing that *Titus* had not only taken,
but

The warres of

but also quite pulled down the utter wall, and how there was now but two walles left about y^e towne, it went to their parts, and made them looke about them. Therefoze began the sedicious now earnestly to think of unity and concozde among themselves: so that they divided the Towne amongst them into thzee wards. *Iehochanan* was appointed unto that warde that is on the North part of the temple, beside the Antochia. That parte of the Towne that was toward the Tombe of *Iochanan* the high priest, was attributed to *Schimeon*. To *Eleasar* was committed the keeping of the wall. These exhorting one another to play the men, did valiantly resist the Romans: so that the conflicts then began to be soze and harde. The Romanes soz theyz renouwne and fame, laid on load, and the Jewes againe stuck stify to theyz defence, seeing theyz end at hande if they were slack. Titus now and then exhorted his souldiers to play the men, promising them that would valiantly make any enterprise vpon the Jewes, abundance of gold and silver, and much honour withall. Then stept soozth one of hys souldiers, named *Longinus*, and put himselfe amongst the

the routes of the Iewes that were issued out of the Towne, where he slue a couple of the chiefe of them, and straight recovered himselfe againe within the aray of the Romanes. But the Iewes shynke not from the Romans, for they were in a feruent rage and wonderful disdain: and to further theyr courage, *Schimeon* came to hys men, & cryed vpon them with a loude voyce, saying: For the reuerence of God frendes flee not thys day, whosoener doth flee, let him be sure he shall die for it, and his house destroyed. Thus also admonished his to keepe theyr aray, and not to gyue backe to *Schimeon*. Then went he himselfe to that part of the Towne, where *Jehochanans* warde was, there hee caused an yron Ramme to bee planted and bent against the wall, (for there was a large playn.) There was at that time in Ierusalem, one called *Kantor*, who got to hym a companie of the sedicious, and shot from the wals into the Romanes armie, where he slue very many, compelling the rest to retyre. This *Kantor* with 9. other tall fellows, whereof he was the *Decurian*, defended one part of the Towne. Nowe as the Romans bended the ramme to batter the

the

The warres of
the wall, *Kantor* cryed vnto *Titus*, I beseech thee my *Lozde Titus*, be mercifull to this most famous citty that is almost beaten downe already, do not deface it vtterly, but take pittie of the sanctuarie that is in it, and destroy not the habitation of the *Lozd God*. *Titus* at his request commanded his men to stay, and to leane of battering the wall. When sayde hee to *Kantor*, Come forth hyther to mee, and thou shalt save thy lyfe, I wil pardon thee, thou shalt not be destroyed. *Kantor* answered, I will see if I can perswade these my fellowes to come with me. But he did it vpon colour, for none other cause, then craftily to trifle out time, whereby he might cause *Titus* to leane of the assault for a while. So hee spake vnto his fellowes which knew his minde, that the *Romans* might heare. Let vs goe downe and flee to the *Romane* armie. When they drew out theyr swords as though they would kill him, and striking vppon his harnesse, hee fell downe to the ground in the sight of the *Romans*, which were ignorant of his deceite. When one of the *Romanes* let flee an arrowe, that wounded *Kantor* vppon the face, & glancing from him, slew another that stood by him.

When *Kantar* cryed out, What doe yee? will yee shote at us that desire to bee at peace with you, which ye granted your selues, and now will breake your promise that yee made vnto us: As this the word, my Lord *Tun*: that thou renderest me, for going about to see vnto thee: that thy souldiers should shote at me, hearing me to require conditions of peace: Nowe therefore my Lord, may it please thee to send hither some man of honour, to whom I may come downe and receive assurance of thy promise, to be as one of thine owne men. *Tun* thinking he meant good faith, spake vnto *Ioseph*, willing him to goe and make peace with the Iewes in his name; then to bring him vnto him, that he might haue safeguard of his life, from the common destruction. *Ioseph* answered, Why wilt thou send me: what haue I offended thee haue I notauer done thee true and faithfull service? Therefore if thou heare this and good vnto I am, send mee not vnto him whom I cannot trust. For *Ioseph* mistruisted some subtiltie, knowing *Kantor* a false. So *Tun* sent one Captaine *Iarius*, who said vnto *Kantor* Come downe, and let us goe together to *Cyren* to see the

The warres of

Kantor desired him to holde abroade bys cloake lap, that he might hurle him downe his money that hee had there; (least the Jewes perceiving it, woulde take it from him) and then he would come downe. And as *Jerusalem* held up his lap to receiue the money that *Kantor* spake of, *Kantor* with all his might cast downe a great stone, which *Jerusalem* espying, leapt aside & avoided: but it light vpon one of his fellows, and slew him. *Titus* was wonderful wroth at this, and forthwith planted yet another yron ram against the wall, and at length layde it flat vpon the ground. When commanded *Titus* to make fires about the wall, whereas the Jewes shold escape by. *Kantor* seeing that, would haue fledde, and as hee made hast to escape the fiers, the weight of his Armour bare him downe into the fire, and there he died, more desirous of death then life. When entred the Romans within the second wall, against whom the seditions issued, and fought with such vehement force, that they preuailed against their enemies, slue many of the Romans, and forced the rest to retire vnto the first wall that they had beaten downe afore. In this skymish *Titus* himselfe took a bow,

bowe, and shot at the Iewes in such sorte,
 that not one of his arrowes were spent in
 vaine, but that it did some annoyance vnto
 the Iewes. The Iewes notwithstanding
 gaue them the repulse fro the towne,
 and they were not able to make their par-
 tie good with them. Within foure dayes
 after, came vnto *Titus* a newe supply of
 souldiers out of all quarters, so, to ayde
 the Romans, by whose helpe they preuaile
 against the Iewes, at such tyme as they
 issued out of the Towne, and constrained
 them to withdraue themselves within the
 walles. Yet *Titus* pitying the miserable
 state of the Citty, temple, and people of the
 Lord, at that tyme commaunded his people
 to withdraue themselves from the walles,
 and to leaue off the assault for a while, that
 hee might offer peace vnto the Iewes, to
 see if they woulde now be content to sub-
 mitte themselves vnto the Romanes, to
 haue quietnes and rest without daunger
 of destruction. Wherefore hee gaue them
 truce for three dayes. And vpon the first
 day hee came to the gate of the Citty,
 whereas hee straightway espyed *Schimeon*
 and *Iehochanan* together, preparing
 to destroy the Romanes Engynes

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of war: for al the Jewes had agreed toge-
ther with one accord and one mind, still to
withstand the Romans. Wherefore *Titus*
perceiuing the Jewes to be so desperatly
set, that they had even bounde theyr lyues
to death: he began to offer & propose vnto
them condicions of peace, and sharplie to
reproue and blame their obstinate stub-
burnesse, saying, I haue now swonne two
of your walles, and ye haue but one left.
Wherefore, if ye will continue still in thys
selfe-willed forwardnes, what wil ye doe
(most miserable creatures) whē as I shal
atchiue also the third wall, and quite de-
stroy your Citty, pulling down your tem-
ple and all: Why do ye not rather fauour
and spare your owne lyues, your wiues
and chyldren: But the Jewes set vppon a
sullen obstinacie, would in no wise heare
Titus speake. Wherefore *Titus* sent *Ioseph* to
declare his mind vnto them in Hebrew,
that they might safely credite his promi-
ses, and the peace that was offered, *Ioseph*
therefore went, and stood ouer against the
gate, keeping himselfe aloofe of, for he was
afraid to come nigh the wal, knowing that
the people hated him, because he had yeele-
ded himselfe to the Romanes.

Hee called therefore vnto them aloude:
 hearken all ye Hebrues and Iewes, I will
 declare vnto you that, that shalbe to your
 commoditie. When the people gaue eare
 vnto Ioseph, who spake vnto them in thys
 wise.

An Oracion of Iosephus, to the
 Cittizens of Ierusalem.

Y **E** should ere this (good people of
 Ierusalem) haue fought so earnestly,
 whyles your Citties were yet stan-
 ding, and your land replenished with
 people, ere euer this mischiese had lighted
 vpon you. Forne that with murders and
 slaughters amongst your selues you de-
 stroyed one another, and polluted the tem-
 ple of the sanctuarie with the bloode of the
 murdered, haue not spared your owne
 synes, you are become few in number, a
 small sort of you left; what hope haue you
 to pzeuaile? Again, you haue stirred here,
 and prouoked a valiant nation, which is
 ruler ouer all people, and hath subdued all
 other lands, which also hath those Nati-
 ons in subiection vnder them, which some-
 time raigned ouer you: besides thys, you

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waage battayle with the Romanes without all discretion and wisdom, without any remorse of thys most famous Cittie, without any ruth of the sanctuarie of the Lorde, without any compassion of your own liues. Neither yet doe ye forsake your purpose, for I perceiue you to continue in this same selfe wil to withstande the Romanes still, which is nothing els then to spread abroad this calamity further, both upon the people of GOD, & upon his holy temple. Albeit I am not afraide onely for this holy temple and most renowned Cittie, least it should be rased & destroyed: but for the sacrifices and burnt offerings, least they shoulde cease, as the daily sacrifice is ceased. And why: for wee haue sinned against our Lord God. Wherefore is hys shadow departed fro vs: because that in this same temple we haue kept wars, making it an habitation for the wicked, a tabernacle of sedicious persons: yea, even the ministers & holy men of God haue beene murthered, and within the walles of the temple haue ye shed innocent blode without measure. See nowe (deere brethren) marke what ordinaunce, what engines, what instruments of destruction, are ad-
dressed

pressed to beat down the temple, the fire is
already kindled to set a fire the sanctuarie,
And loe, euen your very enemies, are so
pittifull of your temple, that they wold not
haue it defaced. But you (deere Brethren
and friends) why are you led with no ree-
morse of your selues, that your enemies
may once remoue from you these engines
of wars? What haue ye now left to trust
vnto, when as 2. of your wals are alrea-
die battered down, & one only remaineth?
You wil say peraduenture, we put not our
trust in our wals, but in our God. Are yee
not aware, that your God hath long a-
gone giuen you ouer, and hath turned him
to your enemies, because they haue with
greater honour and reuerence wo2shipped
his name, then we which rebelliously are
fallen away from hym? Wherefoze God
assisteth not vs but our enemies: inso-
much, that except it bee in such Coun-
treys, whereas eyther so2 extreame colde
of the one syde, or exceeding heate on
the other, no man is able to abyde, all
Landes, all Nations are vnder they2 do-
minion. Tell me, I pray you, what expec-
tation haue you, seeing God hath made
them a terrour vnto all Nations vpon the
earth

The warres of
earth who serueth them: Why will not
you obey them, that you may liue and not
perish: Doe ye not consider it is come to
their turne to rule ouer all, that God hath
committed dominion vnto them, and ay-
ded them with his assistance: Remember
you not how God in times past ayded the
Egyptians, inasmuch that they obtained
the dominion ouer all the whole worlde:
but afterwarde departed from them, and
assisted you to gette the soueraigntie ouer
other nations: After that forsooke you a-
gaine, & gaue the Empire vnto the Chal-
deis, Assyrians, and Persians, which raig-
ned farre and wide ouer many countries:
Now also hath he giuen them ouer, and
helpeth the Romans these many yeeres,
so that they beare rule ouer all: If you
will object and say, To what intent shold
God gyue y^e dominion vnto the Romans,
or other nations ouer the worlde, and ouer
his inheritance and people also, which is
an holy people, a peculier and special nati-
on of all the earth: Should ye not be asha-
med to say this: With what discretion
can you wonder at this, knowing that al
mankinde one and other, are the handie
worke of God, who exalteth whome he lyst,
and

and whom he lyst he thrusteth down: Yee
say ye be the children of God, and his pro-
per possession, and yee aspyre to the soue-
raigntie: therefore it cannot be that God
should determine any thing vpon you by
chaunce, fortune, or suddaine anger & dys-
pleasure, I graunt. But wot yee what?
The shadow or protection of the lord hath
forsaken you, because of your sinnes and
transgressions against the temple and his
holy Ministers. Howe then can you stay
vppon his helpe, when as hee hath with-
drawne his louing countenaunce frō you,
and your sinnes haue made a diuorce be-
twēne you and him? Oh my deere chyl-
dren and bzytheren, let neuer this imagi-
nation enter into your hearts, for it shall
nothing auaille you. Why will you, my
deere bzytheren and friends, make warre
vppon the Romanes: when as they are
Lords ouer nations, and haue pearced the
streetes of India, and of all Isles of the sea,
euen to the great Ocean sea, & from thence
to all the parts of the East, whose domini-
on extendeth to the extreame partes of the
earth: Yea, euen to Britaine, and ouer al
Scotlande, which is environed on euerie
side with seas, whose people are huge like
Gyants

The warres of
Giants, of a bigge stature, and of a mighty
courage, most expert archers, and valiant
souldiers in battaile. To whom when the
captaine of the Romans came, they gaue
him the repulse, and woulde not be subdu-
ed: but when the Princes of the Romans
came, they brought the into subiection and
seruitude vnder the Romans. But you say
(my brethren and friends) you wil rather
all die, then serue the Princes of the Gen-
tiles, and that death is better for you then
life, to be driuen to see with your eyes, the
calamities of the sanctuarie of the people
of God. Search the histories & Chronicles
from the tyme of your ancestors. When
was there euer any tyme wherein you
were free from the yoke of the Gentiles?
Do you not know that *Jacob* our father of
worthy memozy, who was alwaies with
God, and God with him, tooke his iourney
into *Egipt*, to be a stranger in a strange
land amongst a proud kind of people, least
he, his children, household, & cattel shold pe-
rish with hunger? There he had with him
his 12. sons which he had begotten, and
dwelt there also with his small family, for
feare of the greuous famine that was at
that time. Remember you not when that

Indas

Iudas with his brethren went downe into
 Egypt, how *Ioseph* was moued as a stran-
 ger to pick a quarrel against his brethren,
 to bring them into bondage, bearing yet in
 his mind what iniury they had done him:
 Wherefore some of them he cast in prison,
 and handled the at his pleasure with crafty
 accusations, especially *Iudas*, who was
 the chiefe amongst them, of whom all the
 Iewes tooke their name, who if hee had
 been so disposed, had been able to lay *Ioseph*
 at his foote a thousand times, not know-
 ing him to be *Ioseph*. Wherefore when he
 was so roughly and so sharply taunted of
 him, he might haue killed him in his rage.
 For he was a very bold man and a hardy,
 and of a noble courage, which sorely had
 not forced a rush to haue slain y^e Egyptian,
 and moe to of his felowes. Notwithstan-
 ding he did not so, but contrary, submitted
 himselfe vnder y^e yoke of *Ioseph*, called hym
 his Lord and good maister, supposing him
 to be some Egyptian, humbled himselfe be-
 fore him, to obtain his petition, and to get
 Corne, least his father, his brethren, and
 their family should die for hunger. What
 shoulde I say of *Ioseph*, so beautifull, so
 wise and wittie a man: was not he faine
 to

The warres of

to serue in *Pharao's* house, wherin although his wisdom was well knowne, insomuch that *Pharao* sette more by him, then by all the noble men that were then alive, was also called Lord great maister, & *Pharao's* father: neuerthelesse, he humbly besought *Pharao*, that he might sustaine his Father and Bretheren with bread, knowing that at that time the dominion belonged vnto *Pharao* and his people, being giuen them of God. And although if *Ioseph* had list to returne into the land of Canaan, with all his fathers whole household without *Pharao's* leaue: no man could haue letted hym to doe it, for hee bare the greatest rule at that time in Egypt, yet did he not so. *Beniamin* also was likened to a rauening Wolfe for his scarcenes, when hee was fetched againe by force of *Ioseph's* steward, sayning a lye vpon him, how chaunced hee did not kyll him? Or els when hee alone pursued *Beniamin* and his other brethren: could not hee if hee had list haue slaine the felow, and buried him, so that the matter shoulde neuer haue come to light? Notwithstanding, they did nothing so nor so: but *Judas* wisely weying the exaltations and deuotions, the promotions and disgracings

graciings, with the common courses of the
 world, returned againe with his brethren
 into the Citty, went to *Ioseph*, & besought
 him, until his bowels were moved to pitie,
 and hee was knowne of his brethren.
 All these thinges with the most holy Law
 of the Lord rehearse unto vs, and putteth
 vs in mind of, for this intent, that we may
 learne to beare for necessities sake, the
 yoke of hym that hath the preheminance
 and rule for his time. Neither let any
 iudge or thinke, that *Ioseph* offended God,
 in that hee submitted himselfe vnder the
 yoke of *Pharao*: for it is no shame for a
 wiseman to crouch vnto him, whose helpe
 he standeth in neede of, what soeuer he be,
 much more if he be a king or a Lord. Doe
 ye not knowe, that our fathers were in
 bondage to king *Pharao* in Egypt? But
 after the Lord remembred the couenante
 that he made with our fathers, and had de-
 termined to lead them out of Egypt: hee
 sent *Moyse* our maister, of famous me-
 mozy, bys angel, his chosen, who knewe
 the Lord to be with him, whereby he was
 able to destroy whosoever did rise against
 him. Neuerthelesse, when he came to *Pha-*
raos presence, who then bare rule in Eg-
 ypt,

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gypt, hee shewed not himselfe in Arme
but rather with thunder & haile, that Ph
might wel perceiue and know, **Ph**
was the Lord. But at what time as **Ph**
oppressed the Israelites to loze, **Ph**
Mos by Gods helpe, brought
them out of Egypt, with a strong hand
and stretched forth arme, against the E
gyptians, whom hee punished with con
nuall plagues, by that meanes deliuered
the Israelites out of the bandes of the
Lords and Masters, & bringing them to
the mount of God, made them heere full
of all goodnes, that is to say, of the most be
ly law of God. And after **Iosha** had subdu
ed the holy land to the Israelites, and the
they inhabited it, there chaunced vnto our
fathers, times of aduersities, as it is men
tioned in books of the Prophets, so that
they were constrained to serue the king of
Asshur a long season, and the kinges of
Persia: to the Chaldees also were wee in
bondage, although not very greuous, but
tollerable. Noeoner, with other kings of
the Gentiles we had wars, & sometimes
we were put to foyle, sometimes we had
the vpper hand. **I** purpose therefore my bre
thren, tel me, what name were it to you,

you were subiect to the Romanes? Do
 you are you to be compared to other na
 tions that be vnder their dominion? Do
 you not see that the Romanes raighe other
 enemies, and beate rule ouer them
 that sometimes were your maisters and
 hers? Were it not reason y you should
 hate them, which haue brought downe
 your enemies, and redempted you of them?
 which notwithstanding you haue no
 thing at all done, but rather haue hated
 them, as men voyd of all perceiuing, with
 out weighing and considering, that since the
 time you were vnder them, yee haue al
 waies liued in most quietnes and peace. I
 myselfe when I withstood the Romanes
 Galilee, knew very well that I should
 overcome at length, but I could do no
 thing so; the sedicious persons that were
 with me, which would in no wise followe
 my counsell; yea, it stood mee in hande to
 be hanged of mine owne person, that I
 were not killed of them, after I had once
 vanquished and moued them to geue bppe
 to winke. Wherefore seeing the matter
 was so, and God knewe my heart,
 thought best to fight againg the Ro
 manes as I thought, and when occasion
 serued

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serued to escape to the Romans, to take it
further, when I was in the cane with
my forty companions, I had been lost and
vndone, had not God gyuen me counsell,
making me a way to escape and saue my
lyfe. For they had almost slaine mee, be-
cause I gaue them counsell to yeld them-
selues to the Romanes, and to obey them.
For I saw thys was the tyme for the Ro-
mans to beare rule, and that God had ap-
pointed them to be Lordes ouer all Nati-
ons. For thys is his manner, lyke as a-
bove he hath made some to be rulers ouer
othersome: even so beneath also hee hath
sette rulers ouer the Kinges of the earth.
Who can controll hym that is stronger
then hee: The Romanes at this present
haue the dominion ouer al lands & people,
ouer the Egyptians, Assyrians, Persians
and Chaldees, (to euery one of these you
haue bene in bondage) and ouer other na-
tions also, which neuerthelesse, tyll they
ground, sow, mowe, plant, and gather in
they frutes: and who hath the profite of
these goods and labour but the Romanes:
who whiles the other toyle and trauaile,
lyue in peace and rest themselves.

Therefore marke thys also my Bre-

ther,

thyren,

then, The kings of Macedonia once had the rule of the whole worlde, specially in the time of *Alexander* of Macedonia, but at this day their Empire is taken from them, and they are become subiects to the Romanes. They when the Romans first set vpon them, were very haughty and coy, determining to resist the Romanes: notwithstanding they were overcome of the Romanes, and are vnder their subiection at this day. What should I speake of the people of the Philistines, which heretofore alwaies haue vexed & annoyed you: doth not the meanest amongst all the Princes of the Romanes beare rule ouer them? What hope then haue you to escape, when ye know the Philistines were euer stronger then you, and you were oftentimes overcome of them: as for example, *Saule* your king was slaine by them. But you wil say, *David* the annointed of the Lord of Israel, pulled them downe, and brought them into subiection. Note ye what: the God looked vpon you with a fauourable countenaunce, and fought your battayles himselfe: but at this day he is in no wise present with you, for he hath turned away his countenaunce of saluation from you,

£. because

The warres of

2. Sam. 5.

because you haue sinned against him. And which of you can say he hath intelligence of the secretes of the Lord, or hath receiued any such watch-words, as **G D** gaue that time vnto *David*? When thou shalt heare a sounde of mourning in the toppes of the Mulberie trees, then shalt thou set forward, for then shall the Lord goe before thy face, to smite the tents and campe of the Philistines. Whosoener (I say) hath knowledge of any such token, let him reueale it to his neighbour, and I could w^{ill} consent to follow it. But seeing there is no such thing, harken vnto me my deere Brethren, come & serue the Romanes in peace and tranquillitie. It shalbe no dishonour for you, with the kinges of Persia to be subiect to the Romanes: they that sometime were your maisters, shall be now your fellows & companions. But if you will perseuere and stand in your opinion still, I will enter into this discourse with you: Tell me, I pray you, when were neuer your auncestours free, and when were they not entangled with the warres of the Gentiles, and the dominion of other nations? Had you not euer the victorie from the time you came out of Egypt, vntill the

raigne

igne of *Saul* the son of *Cis* : So long as
 the lord was your king, you were in bond-
 age to no man, you serued God as your
 helpe king. But after that your euil & cor-
 rupt desire stirred you to bee y^eke of the
 lord, and least he shoulde raigne alone, to
 use a man to haue y^e dominion ouer you,
 according as the custome was in other na-
 tions (I meane *Saul* the son of *Cis* and the
 other kinges euery one) then serued you
 him, you and your sons, and the chiefest of
 you became his ministers, your goodliest
 daughters were made his cōfectionaries,
 his cookes, and his bakers. After *Saul* raig-
 ned *David*, of woorthy memorie, who ruled
 ouer many nations. But euen hee also
 brought you into bondage, and put diuers
 of you to death, to satisfie his pleasure
 withall. He beeing deade, you serued *Salom-
 on* his sonne, who neuer a whit lesse then
 the other, euen as he listed, exercised domi-
 nion ouer you : hee also tooke vp your sons
 and daughters and made them his slaues.

After this ; came other most wicked
 kinges : so that from that time your coun-
 trey began to goe to wracke, and hee that
 was the best amongst them was *Rehobo-*
m, which said vnto you, My father cor-
 rected

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rected you with whips, but I will scourge you with scorpions. And so did the rest of the kings, which raigned after him: verie fewe of them pleased God. All the other wrought abhominacion, not one of them did any good, or raigned in the feare of the Lord.

Cyrus. And in this manner remained the Emperour long time with you, vntil the kinges of Chaldea came and led you captiue into Babylon, whereas you were kept vntil *Choresches* time, King of Persia, who sent you again into your country with a wonderful deale of gold and siluer, with great honour, which was counted vnto hym for righteousness. After *Choresches* death, rose against you the most wicked Kinges of Greece, who warring vpon you, gaue you great ouerthrowes, vntil God stirred vp the spirits of certaine sage priestes of the stocke of *Chasmonani*, that reuenged your iniuries. At that time you were brethren and friends with the Romans, and friendship grew betwixt you many yeres. After that, you fel from the stock of *Chasmonani*, which had deliuered you, and chose one whose name was *Herod*, who oppressed you grievously. After him, succeeded *Archelanus*

Whelau his sonne, he yet layde a sozer yoke
 upon you : wherfoze falling from him, yee
 protested neuer hereafter to serue y^e kings
 of Iuda. So going to the Romanes, wil-
 lingly yee submitted your selues vnder
 they^r subiection, to serue *Augustus* the
 Emperour, who ordered you gently. Him
 you serued as other nations did, & it was
 to your praise, because yee were vnder a
 good Gouvernour. Therfoze now my bre-
 thren and chyldren of my people, what
 meane you at this p^resent, that you haue
 determined to die, and do not rather spare
 your selues and your children? Consider
 I beseech you, the things that growe vpon
 the earth, and all liuing creatures, beasts,
 wormes that creepe vppon the ground,
 foules of the ayre, and fishes of the sea : do
 you not see how euer the stronger hath the
 dominion ouer the weaker : neyther is it
 any rebuke or shame for the weaker, to
 giue place and obey that which is stron-
 ger. For the Oxe and Goate are in awe of
 the Lyon, the Ram and the Ewe of the
 Wolfe, the Cow and the Lambe fear the
 Beare, the Goate the Lybarde, the Hauke
 is afayde of the Eagle, the Dove of the
 Hauke. May the manner of beastes and

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byrds amongst their owne kind; you shall see ever the bigger and stronger to be master over the lesse & weaker. And so in all other things, the stronger set themselves before the weaker alwaies. Wherefore ye mortal men learne ye hercat: Did not our God make all things, and he himselfe haue dominion ouer them all? Notwithstanding, all thinges are so knitte together amongst themselves, that no one thing can stand without another. But he that holdeth vp all things, is the blessed God, who if he list, can bring them all into dust againe. His name be extolled for ever. Take example, I pray you, of the partes of the whole worlde, you shall see one part to be in subiection, an other to beare rule. Be not therefore too stiffe necked to peruert y^e natural courses of the worlde, but rather let your election folow the causes & euents of the same: which if you do, you shall be esteemed for wisemen. Now then deere countrymen, neuer thinke it shame for you to serue y^e Romans: it is time for you now to returne to the lord with your whole hart, & then euen you also shall haue the dominion ouer other Nations, according to your desire. This shall then come to passe, when you folow

folow your lord God with al your strength.
Therefore neuer thinke that the Romans,
which haue rule ouer you at this day, are
of lesse power then other people that here-
tofore haue had the dominion ouer you.
For they are a mighty nation, their Em-
pire and rule ouer other people they haue
fro aboue, as I haue proued to you by the
similitudes of brute beasts, which accor-
ding to nature beare rule one ouer ano-
ther. Notwithstanding, in mankinde it
shold neuer haue come to passe, y the byg-
ger shold so haue dominion ouer the lesse,
vntlesse for their sinnes, for the which they
are so punished, that one is compelled to
bow his neck vnder anothers yoke. Now
therefore my deere people, take humilitie
and meeknes vnto you, neuer conet to al-
ter the law of nature, but rather receiue
my words & folow my counsaile, obey the
Romanes, prest & ready to make a league
with you, according to their bountifalnes,
that ye may liue and doe full well. When
Ioseph had spoken these things in the hea-
ring of the cittizens of *Ierusalem*, they burst
out & wept, gnashed with their teeth, and
railed at *Ioseph* ouer the walles, hurling
stones & dartes at him, to haue killed him.

Therefore

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Therefore when *Joseph* sawe that they would not follow his counsell, but were so stiffe necked, hee beganne to rebuke them most sharply, crying vnto them in thys wise, Woe to al froward people, and such as rebel against the Lord GOD: What meane ye you wretches? what haue ye to leane vnto that ye are so stubberne, when as neuerthelesse the Lord is gone from you? For you are wicked people, and haue sinned against him. How can your sinnes be purged, which you haue committed in the temple of the Lord, by shedding of innocent blood, without all mercy? Yee are most guilty, for ye haue fought in the Temple and sanctuary of the Lord, ye haue defiled it with dead bodie of them whom ye haue slaine in the midst thereof. Besides that, yee haue suspended and unhallowed the name of the lord with your fightings, making warres vpon your Sabbath day, vpon your solempne and festiuall dayes.

Tell me now ye froward rebels: whether did euer your forefathers preuaile against their enemies with speare & shield, or rather with prayer, penance, & purenesse of hart, wherewith they serued God, and again hee deliuered them? But you, what

What haue you to trust vnto, when as yee are vnfaithfull? Your shadowe and protection is departed from you, & your Lord God aydeth your enemies, whose power he maintaineth to destroy you. If you imagine to be deliuered with your swordes and spears, you are foully deceiued, whereas God would not that ye should escape the hands of your enemies. Open your eyes, and see what *Dauid* the annointed of the Lord said: For the Lord will saue neyther by sword nor speare. Call to your remembrance (ye very fooles) *Abraham* your father, which begot you, by what meanes he ouercame *Pharao* the king of Egypt, who violently had taken away *Sara* hys wife from him: surely none other way dyd hee obtaine the victorie, then by prayer vnto the Lord, who stirred the spirit of *Pharao*, and put him in minde to restore hym hys wife *Sara*, cleane and vndefiled. *Abraham* was quiet in his bed, and at rest from all troubles, but *Pharao* that great Lord and ruler, he was punished in the meane season with great plagues, because of *Sara* whom he had taken to him by violence, to defloure her, which God wold not suffer, but rather vncouered *Pharao*s flesh, that he

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he was faine to get to the secrete partes
 his body to visitations, to see if they could
 heale them. But who can cure the infirmi-
 ties which God sends, or who knowes his
 intents? For who knew that *Ieschaciab*
hyles could be healed with a plaister of
 figs, or *Naman Syrus* leprosy, with the wa-
 ters of *Jordane*, or the bitter waters with
 wormwood? Wherefore when as no man
 could cure *Pharao*, he was glad and faine
 to speak *Abraham* faire, & to intreate him
 to pray vnto God to take away from him
 this plague, and so by his prayer *Pharao*
 recovered. Then *Pharao* apparrelled *Sara*
 in precious garments, gaue her gifts, both
 gold, and silver, and precious stones, and
 sent her home honest, pure, and holy, to
Abraham, lying then at his own house. *Isaac*
 also, when he was driven out by *Abimelech*
 king of the *Philistines*, and had with
 him the bond-seruaunts of his fathers
 household, to the numer of 800. and eigh-
 teene, with whom *Abraham* had discom-
 fited 5. kinges, beside many other moe
 his family, so y he had been strong enough
 to haue inuaded the *Philistines*: yet he
 would not do it, but with al meeknes and
 humilitie, bee vled himselfe towards the
 king

king of that country. Notwithstanding,
after he was driven out of the lande, the
Philistines came vnto him, and intreated
him, saying, We perceiue the Lorde God
is with thee, &c. as it is written in the
Scripture. What shall we say of *Jacob*,
when he fled from the presence of his bro-
ther *Esau*, hee carryed nothing with hym
but a bare staffe, wherwith he passed ouer
the riuer *Jordane*, as it is written: With
my staffe passed I this *Jordane*. His ne-
cessaries y hee tooke with him for his iour-
ney, was prayer, wherwith hee made all
his warres: What was it for the which
God assisted him, when he went away to
Laban, and when he returned from hym,
when also hee was deliuered out of the
handes of his brother *Esau* that sought to
kill him. Moreover, by the way as he re-
turned, when he wrestled with a certaine
man that ouercame him. Oh Lord, who is
able to number the mercies of the Lorde,
and the meruailes which he wrought with
our fathers of worthy memory, *Abraham*,
Isaac, and *Jacob*? What shoulde I speake
of *Moses* our shepheard the man of God,
that feared the cruelty of *Pharao*, vntill he
writ in the Lawe, that he had called the
name

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name of his sonne *Eleasar*: for he said, The
God of his father helped him, and deliue-
red him out of the hands of *Pharao*. And
when hee came befoze *Pharao* to deliuer
Israel out of his handes, and to lead them
out of Egypt: what thing els ouercame he
the tyrant withal, then with prayer? Did
he not overthrow the pride of *Pharao* and
his Charmers, onely with the rodde of the
Lorde which hee had with him? Where-
with also he smote Egypt with tenne pla-
gues, and diuided the sea into 12. pathes.
And at the Redde sea *Moses* resisted not
Pharao and his host with force of armes,
but with prayer: wherfoze *Pharao* and all
his were drowned in the bottome of the
sea. But *Moses* sang a song of prayse vnto
our God, while the souldiers of the Egip-
tians perished, that came against *Moses*
and the people of Israel with weapons,
horses, and Chariots. Notwithstanding,
by the meanes of *Moses* prayer, they were
overwhelmed all in the sea, so that not one
of them escaped. Who is ignorant of this,
that prayer is of more force then al instru-
ments of war: that it speedeth and haste-
neth the helpe of the Lord, and his sauing
health? Doe you not knowe when *Josua*
the

the minister of *Moses* passed over *Jordan*, that he was a warlike man, and had with him very many most valiant soldiers, neuerthelesse, hee destroyed not the walles of *Jericho* by force of war, but all onely with prayer, and with the shoutes and noyse of the priestes of the *Lorde*, our forefathers: Know ye not howe prayer auailed *Gedion*, when as hee with 3. hundred men, vanquished the whole host of *Median Amelek*, and the people of the *East*: If prayer hadde not helped him, I pray you what had 3. hundred men beene able to doe against so great a multitude? Marke (ye fond people) what chaunced in the *Arke* of the couenant of the *Lorde*, that the *Philistines* toke away. Our fathers truly were not able to recouer it by their swords and force of armes: but with that prayer that the iust men of that age made, the *Arke* was brought againe vnto hys place. Consider the times of *Hezekia* king of *Juda*, when as *Sennacherib* king of *Assur* came vp blaspheming and rapling vp on the sanctuary of the *Lorde* our God of hostes, breathing out the pride & malice of his hart. By what means was he ouerthrowne? Dyd our fathers overcome him by

by force of armes: Nay without doubt
but with prayer & supplication. For He-
zekiah the king went and put on apparrell
meete for prayer: in steede of a shield, he
tooke sackcloth: for a helmet, he cast
vpon his head: and in steede of armour
and a sword he set hand vpon prayer and
supplication. And the prayer that Hezekiah
made mounted vp so farre as an arrow
had bene euer able to flie: so that his om-
petition and prayer, ouerthrew 185. thou-
sand most valiant men of the host of Sen-
nacherib. Furthermore, the king of Iuda
and king of Israel, and king of Edom, ioy-
ning their powers together, invaded the
Moabites, and in a wildernes & vncoccupi-
ed and barren dry land, they were in great
perrill for thirst: What profited the their
artillerie and furniture of warre? Did
there not issue out for them at the instant
prayer of Eliseus a Prophet and man of
GOD, plentie of waters in the desert, a
brooke in the wildernes? Came it not to
passe also by the prayer of the same Eliseus,
that wonderfull hurly burly, a rumbling,
and rattling of chariots of warre and of
horses, was heard in the rampes of the
Syrians, besieging the citie of Samaria,
with

with the which noyse the Syrians beeing
fraid, fledde, no man pursuing noꝝ fol-
lowing them? We know also, that by the
prayer of the foresaid Prophet, the famine
and lack of victuals that was in the towne
of Samaria, was turned into great abun-
dance and plenty, insomuch that thirtie
ephass oꝝ measures of fine meale, were
sold foꝝ one peece of silver. Doe ye not see
(most foolish men) howe our foresathers
had the victorie euer by prayer? But let
us come to the beginning againe, & speak
of *Moses*, what time as he helde vppe his
hands toward heauen: had not Israel the
upper hand of the Amalekites by his pray-
er? *Iosua* also by his prayer staid the sun
and moone in the sight of the people of Is-
rael, and the Sunne stode still in Gibeon,
and the Moone in y^e valley of Aialon, that
the evening was changed into noone day,
and so Israel vanquished theyꝝ enemies.
Sampson also that most valiant Giant,
until such time as he had sinned: dyd not
God euermoꝝe heare his prayer, and euer
he gatte the victorie therby? After he had
once sinned, hee decayed, as any other
meane person. Likewise also King Saule,
all the while hee walked perfectly and
purely,

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purely, his prayer encreased his valiantnes and strength, but after he had once sinned, God left him, and gaue him ouer. *David* also king of Israel, of famous memorie, from the time of his youth till hys last end, his valiantnes neuer failed him, and why: because hee alwaies was helped by hys prayer, neither would he ever fight against his Countrymen and native people, when as *Saule* persecuted him. Wherefore he preuailed against his enemies, and because he abstained to lay his hands vpon his brethren: therfore afterwarde all Nations feared him. Did not *Asa* king of Iuda, accompanied with a small number of men, make an expedition against the Ethiopians, and praying to the Lord God, sayd on this wise, We indeed knowe not what to doe, but our eyes are bent vpon thee. &c. Which prayer the almighty did heare, and the victorie folowed, so that *Asa* slue in the campos of the Ethiopians, ten hundred thousande men. *Debora* a Prophetesse, by her prayer brought to passe great health in Israel. What shall I tel of diuers other iust and godly women, which by theyr prayers obtained many thinges. Tel me (ye mad men) know ye not what

Amaz-

Amaziabu king of *Juda* did: Hee hauing wars with the *Edomites*, vanquished the, and led them prisoners with their wyues and childzen, and Idols also, to *Jerusalem*: then fell to worshipping of the same Idols that he had taken from the *Edomites*, saying vnto them, You are they which haue saved me, therefore doe I worshippe you, and by you haue I overcome the *Edomites*. To whom when a Prophet of the *Lorde* came, and asked him, Why seekest thou and seruest the goddess of that people, that were not able to deliuer them out of thy hand? By and by he taunted the Prophet againe, saying, Who made thee of the kings counsell? Wherefore after that, hee was no more rephended of the Prophet, for the *Lorde* had determined to destroy him, as it is written in the booke of the *Chronicles* of the kings of *Juda*. Therefore hee was taken prisoner afterwarde like a *fore*, when he fought against *Joas* king of *Israell* in *Bethschemech*. And so was hee compared to a lowe & vile thorne or shrub, and *Joas* vnto the noble & high Cedar tree. Yea, all the evils that euer hapned vnto vs in any age, it came of our selues: for our *Lord God* is righteous in all his woorkes,

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that

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that euer he wrought vpon vs. Our enemies did vs neuer so much harme, as we did to our selues, and to our liues. We tooke the Gentiles toke the pretious vessels of our sanctuary away to Babel, & brought vs them agayne vndefiled: but we polluted and defiled them our selues, & the temple also with innocent blood, which we shed abundantly within it, adding sinnes to sinnes euer more & more, breaking the lawe with our euill acts. For who brought the Romanes first agaynst the cittie of Ierusalem, but *Hircanus & Aristobulus*? For they being at dissention betwixt themselves, and one hating the other, called the Romanes agaynst this cittie. Who brought *Antonius & Sosius*, Princes of the Romanes, agaynst Ierusalem, but *Herode*. being at variance for the kingdom with the house of the *Chasmonianites*? Who also called *Nero Caesar* to raighe ouer vs? Did you it not your selues? Now therefore why rebell ye agaynst the Emperour and dominion of the Romanes? If you will say, because the Romanes president *Edomeus* ordered you too bad: had it not been meete rather to complaine of him to the Emperour, than to rebel agaynst the Romanes, & to make warre agaynst them?

But

But you will say, we rebelled against *Nero Caesar*, because hee did vs too much wrong. Wherefore then rebel ye now against *Vaspasian Caesar*, a most mercifull man, and one which neuer hurt you? Or why make yee not peace with his sonne to be vnder hym, according as other nations bee, that yee might lyue, and not perish? Haue ye not a sufficient proofe of his clemencie and mercifulnes, when as he hath cause to be cruel vpon no man so much as vpon me, which drew out my sword against the Romans, and killed many of them?

Notwithstanding neither he nor the rest of the Romans haue done me any harme. Yea, rather they haue bestowed many benefits vpon me: & although I was in their hands; yet they haue saued my life. I confesse, that befoze they had mee prisoner, I wold gladly many times haue fled to the, but I could neuer doe it, for I was cuer afraid of my wicked companions, least they should haue killed mee, & so my death had been to no purpose. But now I praise the Lord God without ceassing, because y for his vnmeasurable mercyes sake, he would not suffer me to be entangled in the same mischiefs that you be in. Neither would I

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with to be companiō of such lost vntchriste
and castawayes as you bee, which haue
shed the blood of innocents in the temple
of the Lord. In deede if I had beene wth
you, I should haue beene voyde of all hope
as ye bee, seeing yee spare not your owne
lynes, and your owne contumacie & stub
burnnesse is made a snare for you. See I
pray you, with how great mischiefes you
are laden. First, the Lord is not amongst
you, insomuch that through y^e wars which
you haue made amōgst your selues, almost
the waters of *Schiloach* are dried vp, which
heretofore when the nations made warre
against you, flowed in great abundance,
and ranne ouer the bancks on both sides.
But you are ouertw^hart rebelles, that e
uer prouoked the Lord God vnto w^rath,
you haue made slaughters one vpon ano
ther in the midst of the temple of the Lord:
how can then the glorie of the Lord dwell
amongst you? Knowe yee not because of
Korath and his congregation, the Lord
saide vnto *Moses* and to his people: Sepe
rate your selues from among this Congre
gation, and I shall consume them in the
twinckling of an eye. But you are farre
worse than they. For without all remoyse

or pittie, yee pull downe the temple of the
Lord with your own hands, and you your
selues set fire on the Sanctuarie, which
most noble kings and most holy Prophets
builded: & besides all this, ye neither spare
your sonnes nor daughters. And although
I be in the Romanes campe, yet I am not
absent from you, for my most deere lybelo-
ued wife is present with you, the wyfe of
my youth, whom I cannot let lightly by at
this present, although I neuer had children
by her: but rather loue her most entirely,
because she came of a most honest & godly
house. My deere father and mother are al-
so with you, very aged persons: for my fa-
ther is at this day a hundred & three yeres
olde, and my mother foure score and fve:
but the yeres of my life are very few, euil,
and full of tribulation and sorrow, about
thre score and seven, neither haue I liued
yet so long that according to nature I
should desire to die. Now therefore, if so be
that you trust not me, but suppose I haue pro-
posed these thinges to you deceitfully, and
that ther is no trust of *Tirus* couenant and
bonds, or that his league should be to your
vnderance and discommoditie: goe to, if
it come so to passe, it shalbe lawfull for you

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to kill my father and mother, and my wife.
Yea, I sweare vnto you by the Lord our
God, that I shall deliuer my life also into
your hands, y you may doo with me what
ye list: and by that meanes shall the b'ood
of my parents, my wiues, and mine bee in
pledge. Therefore let the auncients of the
cittie come forth, and I wil make a league
betwixt them & our Lord *Titus*. And doubt
ye not, but as hetherto y Lord God would
you should be afflicted and punished by the
gouernment of the Romans: so hereafter,
he shal benefit you therby, & doo you good, if
so be it you will once acknowledge & con
fesse that al dominion is changed & altered
at his commandement, & that God hum
bleth whom he list, & agayne whom he list
he setteth aloft. But perswade your selues
of thys, that as long as ye refuse to be sub
iect vnto the Romanes, so long you styre
agaynst your selues. Gods wraath & hygh
displeasure: and besides that, defer the lon
ger, and prolong your redemption & deli
uerance, not onely to your selues, but also
to your posteritie. Now therfore my bre
thren, I thought it my part to declare all
these things vnto you, & it is in your pow
er to choose whether ye list: so, who so wil,
let

let him giue eare vnto me, & who not, let him abstayn from my counsaile.

The people hearing these words & sayings of *Ioseph* the Priest, wept wonderfully, for they coulde haue beene content to haue followed his counsaile. At this time *Titus* gaue commandement to all the *Romanes*, to send agayn the *Jews* that were prisoners, & the slaues into the cittie. By what meanes he shifted from him selfe the blood of the seruants, and laid it vpon the neckes of their maisters: for *Titus* tooke pittie of them through *Iosephs* oration, and his good counsaile. The common people of the *Jewes* desired nothing more than to haue come forth, and to fall at agreement, to make peace with *Titus*: but *Schiameon*, *Eleasar*, and *Iehochanan* captaynes of the seditious, set strong watch and warde at euery gate, charging them to kyll all that woulde goe forth. Thus were many killed which would haue fled forth to *Titus*, and the cittie of *Jerusalem* was closed vp, that no man coulde get out nor in. In the meane season fell a great dearth and famine in *Jerusalem*, in so much, that the seditious searched euery mans house and sellar for foode. And because a certayne
householder

The warres of

houſholder withſtood them, they killed him. Thus they dealt wyth all men that dwelled at Jeruſalem, tyll the victualles in the Towne was all ſpent, that men began to ſeeke downe and very many excrementes to eate, by which meanes much of the people dyed for hunger. Whoſoeuer at that time could get any hearbes or rootes, myce, ſerpents, or other creeping wormes (whatſoeuer they were) to eate, he was counted happy, becauſe he had found meate to ſuſtayne & ſaue his life withall, in that harde famine & terrible hunger. Moreouer, who ſo had any corn in ſtoze that no man knew of, he was afraid to ſend it to the myll, or bake it, becauſe of the wickedneſſe of the ſeditious, leaſt they ſhould take away from them their ſuſtenance: Wherefore many did eate the dry corne vnground in their ſellars priuily. At that time alſo were exceding rich men in Jeruſalem, which ſtole meate one from another, ſo that the father caught meate from the ſonne, the ſon from the father, the mother ſnatched from her children, the children lyke wiſe from their mother: and ſuch as fled out at the gates, or otherwiſe let themſelues downe ouer the wals in the night ſeaſon, viſwares to the ſeditious

seditionous persons, the Romanes killed the
without. This euill therefore and distresse
encreased so long, till the people had deeu-
red all that euer crept on the earth from
the House to the Spider, from the Beuet
to the Weasel: whereby a most greuous
pestilence followed, so y innumerable peo-
ple of the Lord died, & there was no man to
bury them. When they chaunced to find a-
ny dead hoise or other beast in the town, a
man shold see many Israelits strine & fight
for it, in all poyntes like to famished Ra-
uens lighting vpon a dead carcase, so that
in such cōtencions very many were slayn.
Therefore when diuers men wyth their
wyues & children gat out of y citty to ga-
ther hearbes to eat, & chaunced among the
Romans, the Romans laid hold of y little
children, & killed the, saying, We will dis-
patch these, least when they grow once to
mans state, they make warre vpon vs as
their fathers do at this day. So many as
came out of the gates of the citty now and
then, the Romanes killed, & hanged them
vpon gallowes, ouer against the gates of
Jerusalem, to the number of 500. After
the same maner Schimeon, Iehochanan, and
Eleasar dealt w those Romans whom they
could

The warres of

could by any trayn catch, even hanged the
bp vpon the walles. Whosoever also they
coude perceiue woulde flee vnto the Ro-
mans, they hanged them likewise ouer the
walles to the number of 500. But *Titus*
gave commandement to al his souldiours,
that no man vpon payne of death, shoulde
kill any of them that fled out of Jerusalem.
For he took pittie of the Israelites, & cea-
sed not to speake friendly & lovingly to the
Ierosolymites: so that hee went yet once a-
gayn to the walles, & spake vnto the Ie-
ws on this sort. Heare I beseech you, the coun-
sell of *Ioseph*, and come vnto me that you
may liue, & not perish utterly. Spare your
people: why will you oppresse them vexed
with hunger, thyrst, pestilence, and besieg-
ing? But the seditious hearing *Titus* speak
were wonderfully incensed, & intended to
do mischief vpon mischief, handling yet
more cruelly the people of God. Moreover,
they railed at *Titus*, to prouoke him to an-
ger, that he might leaue of speaking to the
people, which had now almost lost their o-
bedience and feare of the seditious. Where-
fore the seditious spake thus vnto the Ro-
manes, It is better for vs to dye for hun-
ger, and to be killed in this affliction, so to
come

come to the blisse and light wee hope for,
than to liue, & see the most holy temple of
God defiled & destroyed. When *Titus* saw
this, he commanded an yron ramme to be
set to the wall to batter it, that hee myght
deliuer those poore wretches out of *Schime-*
on, *Eleasar*, & *Iehochanans* hands, who held
them in as captiues. At the same time, as
they erected that engine to the wall, it so-
tuned there was in the campe a certayne
yong man, whose name was *Memaganin*,
sonne of *Antiochus* of *Macedonia*, one of
the kings of the *Grecians*, who came at
Vaspasians commaundement to ayd *Titus*.
The same young man was very swift, a
good runner, and a hardie souldiour, but
he lacked discretion. He came to *Titus*, and
saide, I cannot but maruell at thy souldi-
ours that vanquish all nations, & dare not
set vpon these Iewes and kill them.

Titus hearing the young king say so,
smyled and sayde, Howe chaunces it, that
being of this iudgement, thou bucklest not
thy selfe, and makest thee ready to do like
as thou sayest? Why drawest thou not
out thy sword, to declare thy manhoode
vpon them? Wherefore the young king
encouraged hymselfe, and called together
all

The warres of

all his *Macedonian* souldiours, then approached to the *Jewes*, and began to skirmish with them, shooting with their bowes and arrowes apace. But at length the *Jewes* handled them so, that not one of the *Macedonians*, save onely the young king, which by his good footemanship & swift running, gat away, and returned to *Titus*. That *Memaganus* was of the kindred of *Alexander* & great, king of *Macedonia*, which had the dominion of the whole world, & whom all nations & people stood in awe of. *Iosephus* the priest demanded of him whose son hee was: He answered, I came of the seede of *Alexander*, I am the tenth from him. *Iosephus* said, It may well be as thou hast said, that thou art of the succession of *Alexander*, for the valiantnesse of thy hart that thou hast shewed declareth no lesse. Howbeit y^e shalt vnderstand, that the *Romanes* haue done wisely to abstayn from the assault at thys time, because they knew they should haue to doe wth a most valiant nation, which thou hauing so wel tryed, maist report & testifie when thou art asked the question.

After this, *Titus* devided his whole armie, and layde them priuile in ambushes rounde about the walles. He prepared more,

moreouer foure Hammes of Iron to batter the walles. Of these, one hee planted vpon the side of the place called *Antochia*, the engine was thirtie cubites long. The same night captayne *Iehochanan* with his company issued forth, and vndermined the ground vnder the wheeles, of the wagons that bare the Hammes, putting pitched boordes, oyled, and done ouer with brimstone, in the trenches vnder the wheeles, and vnder the boordes they spread leather, which likewise was smeared & done ouer with Pitch, oyle, & brimstone. Then they set fire vpon the boordes, which burned till they came to the foete of the Hamme: and they once set a fire & burnt, the engine fell vpon y watch that was appointed to keep it, being a sleep, & killed them. Wherat the Romanes were much dismayed, and said, It is not possible wee shoulde assault this cittie hereafter: so: they haue burnt al our engines of warre, wherwith we haue subdued all other Kingdomes: so that nowe of fiftie yron Hammes which we brought wyth vs, we had but foue left, and the seditions Iewes haue burnt three of them, what shall we nowe doo? How shall we batter the walles hereafter? The Iewes
vpon

The warres of

Upon the wals hearing their words, shot
ted them, & laught them to scozne. Where
foze *Titus* incensed with anger, comman
ded the other three rammes to be adzeſſed
in y place of that which was brent. In the
mean ſeaſon while the Romanes were at
wozke, ſoure yong men inducd with great
zeale, whose names were, firſt *Thoparius*
Galdas, then *Magarus Chebronita*, the third
Iorminus Schomronita, the fourth, *Arius Je*
roſolymita. Theſe all armed, iſſud out into
the campe of the Romanes, that then ſtood
about their three engines & yron rammes,
deuiſing how to batter the wals of the ci
tie, of whom ſome theſe young men kyle
led, the other fled. When two of them ſtood
at defence to keepe of all them that appro
ched nigh the engines, while the other two,
Jerolimumanus and *Schomronita* daubed the
timber, with a certayn matter which they
had prepared to make it take fire, and
ſtraightway ſet fire vpon them ſo that ſud
daynly the rammes were on a light fyze.
When they all four ioining together with
ſtoode the Romanes, that they ſhould not
come at the engines to quench the fyze.
ſhortly the rammes fell down, & the Ro
manes ſtood aloofe, hurling ſtones & ſho
ting

ing thicke at them : for they were afraide
to come nigh them , because of their great
mercies, although they were 3000. men
that kept the rammes. Yet these scure set
nothing by them, nor neuer went of the
ground, tyll the rammes were clean brent
up, shot y^e Romans neuer so thicke at them.
Titus hearing of y^e valiantnes of these yong
men, & the harmes that they had done vnto
the Romanes, made speed with his whole
hoast to saue the rammes frō the fire, and
to appzehend those yong men. When sozth,
with issued out *Schimeon*, *Iehochanan* & *Ele-
asar*, captaynes of the seditious, with their
souldiours, sounding their Trumpets, and
made the Romanes retyze, that they could
not come nigh the fire , and so rescued the
foure yong men from the Romanes that
had environed them round about. In that
krysmish were kylled ten thousand men,
and fve hundzeth. Then gathered toge-
ther all the whole armie of the Romanes,
to assault the Iewes at once , appzoching
harde to the walles of *Ierusalem* , there
they cryed vnto the Iewes, saying. What,
are you Dren o: Boates , that you fight
on thys fashon vpon the walles: Will ye
be taken in the mydd of the Cittie, like as
open

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oren and goates are taken in their foldes.
If ye be men come forth, and let vs try our
manhood here in this playne. But you be
stealth and at vnwares set vpon them that
keepe our engines, snatching them vp like
as it were. Wolves should snatch sheepe,
then runne away into the towne, as the
Wolves runne into the wood. If there be
any manhood in you, behold we are ready
here, come forth to vs, so many for so ma-
ny, & then we shall see what end will come
therof. When the captaynes of the sediti-
ous heard that, they spake vnto the warri-
ours that were in Ierusalé: which of you
wil goe out with vs to these dogs, to shew
our force and stomackes, for the sanctuary
and cittie of the Lord? Then five hundred
tall fellows of their own accord issued out
vpon the Romans suddainly, five 8000
men, and compelled the rest to recule from
the wals. The Romanes then wist what
valiantnesse the Iewes had, for the Ro-
manes were in number 40000. fighting
men, & the Iewes were onely 500. When
of not one of them was kyled in the
skirmish. The Romanes a farre off shot at
the Iewes, & hurled stones, to whom the
Iewes saide, Come hither to vs, are not
you

you they that called vs forth, and prouoked
 vs to come to you: why come ye not now
 neere: You goe about to dye vs away
 with arrowes and stones. What doe yee
 think vs to be dogs: and that wee are a
 fraide of your stones: Are wee not men:
 yea, we are your maisters and betters, for
 ye runne away from vs, as seruants flee
 from theyr maisters, when they followe
 them to beate them.

Titus seeing his armie, part to be fledde,
 and part to be slaine, hee cryed to his peo-
 ple, saying, Is it not shame for you yee
 Romanes, and a wonderfull great disho-
 nour, to flee fro the Iewes, so hunger bea-
 ten, famished, almost deade for thirst, and
 besieged: Alas, howe shall yee put away
 this your rebuke & ignominy: when as al
 nations, which heeretofore yee haue most
 valiantly subdued, shall heare that yee flee
 from these dead Iewes, whose whole land
 we haue in possession, so that they haue no-
 thing left but this onely towne, which we
 haue also so battered, y they haue but one
 onely wal to defend them: Besides this,
 they are very fewe, we are innumerable,
 they haue no nation to aide them. we haue
 help of all lands: why then doe ye flee from
 A a they?

The warres of
from their sight, like as small impotent
birds flee from the Eagle: What though
the Jewes bolw & hazarde themselves des-
peratly for their temple and land: why do
not you the same also in these wars, to get
you a renowne of valiantnes? Thus the
Jewes prevailed that day, & had the up-
per hand: wherfore they returned into the
Towne with great glozy, having put the
Romanes to so great a foyle. *Titus* com-
maunded his to addresse and prepare the
other two Rams that were left, to batter
the wals of Jerusalem withall. Wherfore
the Romane Carpenters cast a trench, to
prepare and set up the rams within it, in
such place as *Titus* had assigned the. The
Jewes were ware of it well enough, but
winked at the matter as yet, untill they
had planted the maister beames betwene
the standing postes. So when the worke
was finished, even to the hanging vyppes of
the engins betwixt the standing postes, to
shake the wall withall, the Romanes be-
ing secure & void of care, nothing mistrus-
ting that the Jewes woulde stir, because
they had been quiet a few nights, and ne-
ver issued forth of the citty. Upon a cer-
taine night, a pretty while before day, the
three

three principal captaines of the sedicious, came and cast their heads together, to deuise what they shoulde do. *Eleasar* gaue this counsell, & said, You two the last tyme issued out, burnt 3. rammes, & got you renowne, & I kept the gates the while, now keep ye the gates, and I wil issue out with my men against the Romans to gette me a name also. The other answered, Goe then a Gods name vnto them, the Lorde God of the sanctuarie which is in Ierusalem shal be present with thee, but beware thou be not slaine, and in any wise thou be not taken aliuie. To whom he answered, The Lord God shall keepe me, for vpon the trust of the righteousness of my father *Anani* the high priest, and his sincere seruice vnto God, I wil set vpon them. *Eleasar* therefore chose an 100. valiant souldiers, and with them he issued out of the Towne before day. The same night the Romanes had made fire about their engins where they watched, because of the colde. The artificers and souldiours that kept watch and warde about the Rammes, were in number a hundred and fifty. The day was the 27. of the month of Kistif, which was the ninth moneth that *Titus* had besieged

Nouemb.

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Jerusalem. *Eleasar* and his company thus beeing issued out, came and found some of the Romanes snorting about the fires, or ther watching in theyr wardes, kyllen them all, that not one remayned. Then some of *Eleasars* companie set fire vpon the Hammes burnt the standing posts, ropes, chaynes and other instruments of warre. The artificers that were there, they apprehended alieue, and burnt them, so that no man escaped. When it was day, *Titus* was aware of the smoke of the fire, mounting by very foule, & stincking of the wood and men together, he dreyne towarde the place therfore with his host, to see what the matter was. *Eleasar* in the meane season, and his companie, tooke as they might get, every man a peece of the engines out of the fyre, or some of their heads that they had killed, and returned with great ioy, flouting the Romanes, and laughing them to scoone by the way, tyll they came to the gates of Jerusalem, where they were received of *Schimeon* and *Jehochanan* wyth great honour.

Soone after this, came many souldiours and great bands of men out of all nations that were subiect to the Emperre of the Romanes,

Romans, to ayde *Titus*: to whom *Titus* declared what had happened him in that siege, the stoutnes of the Iewes, and how they had annoyed many waies y^e Romane armie, adding moze our and asking them: Did you euer see 4. men withstand tenne thousand and 500. so that they altogether coulde neither ouerthrowe them no^r take them prysoners: but the foure slue the o^rther, like at it had been tops of Colucumbers smitten of with most sharp swords: When they heard this, they wondred all very much. Then *Titus* spake vnto hys host, and to them which were newly repaired vnto him, to shew their aduise and best counsell what was to be done, least we should be ashamed (saith he) befoze all the that shal hereafter heare of our wars. The grauest and most auncient of the nations that were newly come to hys ayde, answered, If it please your Maiestie, let the Romans bzeathe a while & take they^r rest, which are now wearied with the sundry battailes of the Iewes, and wee, who are not so broken with labo^r, but fresh and lustie, shall try what the Iewes can doe, wee cannot thinke that they are able to withstand so great a multitude.

The warres of

But the Princes of the Romans desired *Titus* that he wolde not permit them this, least he shold increase their own sorowes, if peradventure they should be discomfited (say they) of the Jewes, & the matter redound vnto our shame. For if wee which are acquainted with them, & knowe theyr manner of fight, cannot sustaine their violence, howe shal they doo it that neuer had prooffe of the strength and force of the Jewes? They shalbe to them like *Visope* which groweth vpon the wals, in comparison of the Cedar trees of *Libanus*. The other sayd, Nay, they shold doo wel enough with them. And they vrged *Titus* so instantly, that they constrained him to grant them their desire. When *Titus* gaue them leaue to set vpon y Jewes, thinking with himselfe, peradventure the Jewes may be put to the worse of these y will fight without feare, not knowing the force of the Jewes: for the Romanes that haue had triall of their strength, fight fearefully and warily. So the Lords of the strange nations, chose out of their armies 80000. men, ten thousand *Macedonians*, twentie thousand *English Britanes*, fife thousand *Aramites*, ten thousand *Africans*, tenne thousand

thousand valiant Burgundians, 5. thousand Medarans, last of all, tenne thousand Persians and Chaldeans. These therfore went into the plaine which is by the Sepulchre of *Iochanan* the high priest, & from thence made an assault vpon the Iewes that were vpon the wals, setting vp theyr scaling ladders, *Iehochanan* said to *Schimeon* and *Eleasar* his two companions, If you thinke good, I wil issue forth and skirmish with these vncircumcised, to let them see what I can doe. *Schimeon* answered, Let two of vs doe it, and the thirde keepe the gates and wals, for thou alone art able to doe nothing against them, they are so manie. *Eleasar* allowed this aduise, offering himselfe to beare *Iehochanan* company. *Schimeon* bad them goe, saying, The Lorde of the sanctuary giue them into your hands, and deale not with you at this time according to your works. When *Iehochanan* and *Eleasar* issued with 1500. good menne of war, the ninth day of the month Tefeth, which was the tenth month that *Titus* had besieged Jerusalem, and ouerthrew of the Gentiles of that host 57. thousand and five hundred men, besides thre thousand whom they tooke prisoners: but of the Iewes

Decemb.

The warres of

Jewes were no moze slaine in that fight then only 7. whose bodies with much reioycing & great triumph they carried with them into the towne, & buried them there, least peradventure y^e vncircumcised shold haue misordered them. The Gentiles that were left, with great shame and dishonour returned vnto *Titus*, who reprehended them, because they would not beleue the Romanes. The next day following, the Jewes brought forth the 3000. Nobles and gentlemen that they had taken prisoners, & plucked out of euery one of them an eye, and cutte off euery man the tounge hande, after sent them backe with shame and reproche to *Titus* campe. Then *Titus* consulted with all his Princes what were best to do with the Israelites: and when euery man had said his mind, he lyked neuer a mans counsell, but saide vnto them, Well, I haue deuised this with my selfe, which I wil follow, and no man shal bring me from my purpose: wee will keepe the siege without any assault or skymish, for theyr victuals failed them long agoe, and so they shall be famished. Besides this, when they shall see vs cease to fight with them, they will fall at variance amongst them,

themselves, & kill one another. This coun-
sel was thought good of all *Tyrus* princes:
wherefore they besieged the towne as *Ti-*
mus commaunded, and closed vp all the waies
of the citty round about, least the Jewes
should as they had done before, come vpon
them at vnwares. They appointed more-
ouer watch day and night, to take heede
that no man should come out of the towne
to gather hearbes for their sustenance.

Then encreased the hunger in Ierusa-
lem, which if it had not bene so grieuous,
the citty had neuer bene wonne: for the
souldiers of the towne were lighter then
Eagles, and scarcer then Lyons. There
died therfore of the famine wonderful ma-
ny of the Ierosolimites, so that the Jewes
could not find place to bury them in, they
were so many in euery place of the towne.
Many cast their deade folkes into theyr
welles, and tumbled in themselves after,
and died. Many also made themselves
graues, and went into them alieue, where
they tarried day and night, and died vn-
mourned for. For all mourning and accu-
stomed lamentation for the dead was left
off, because of the vnmeasurable famine,
which was so great that it cannot be told,
and

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and I cannot rehearse the thousande part
of the mischief that folowed of the hūger.
Titus seeing the innumerable carcases of
the dead that were cast into the brooke Kid-
dron like dung, was wonderfully ama-
zed with feare, & stretched out his handes
toward heauen, saying, Lord God of hea-
uen and earth, whom the Israelits beleeue
in, cleanse me from this sin, which surely
I am not the cause of: for I required peace
of them, but they refused it, and they them-
selues are cause of this mischief, they have
sinned against their own soules and liues.
I beseech thee reckon it not to me for a sin,
that the Jewes die on this fashion.

At that tyme, certaine wicked persons
of Ierusalem flattered *Amittai* the priest
falsely, saying to Captaine *Schimeon*, Be-
hold, *Amittai* the high priest, which did let
thee into the Citty, goeth about to flee to
the Tents of the Romans. Thou hast ex-
perience of his great wit and wisdom,
how he also knoweth all the secrete waies
into the towne, temple, and sanctuary, and
who can tel whether he wil bring the Ro-
mans some night at midnight into the citi-
tie: Wherefoze *Schimeon* sent certaine to
fetch *Amittai* & his foure sons vnto him.

They

They that were sent, brought *Amitai* and but 3. of his sonnes, for one was fled to the Romans, and came to *Ioseph*. When *Amitai* with the other were brought to *Schimeon*s presence, he besought hym hee might not lyue, but to be put to death by and by, least (saith he) I should liue to see the death of my chyldren. But *Schimeon* was hard harted, and wold not be intreated: for it was Gods will that *Amitai* should be punished, because hee was the senger of *Schimeon* into Ierusalem: and therefore fel he into his hands, which for good, rewarded him with euill. *Schimeon* commanded a sort of murtherers to place *Amitai* vpon the wals in the sight of the Romans, and said vnto him, Heest thou *Amitai*? why do not the Romanes deliver and rescue thee out of my hands, thee I say, which wouldest haue fled away vnto them? *Amitai* answered nothing to this, but stil besought him that befoze his death he might kisse his sonnes, & bid them farewell: but *Schimeon* utterly denied him. Therefore *Amitai* wept aloud, saying to his sonnes, I brought (deere chyldren) I brought this thiefe into this towne, wherefore I am coueted now for a thiefe my selfe.

All

The warres of

All this mischief which is come vppon
me & you, it is mine own doing, because
brought this sedicious villaine into thy
holy citty. I thought then, peraduenture
he will be a helpe to the towne: but it
prooued contrary, for he hath bene a mo
cruell enemy of the same. It was not
enough for vs to keep one sedicious person
Jehochanan I meane, which tooke to by
Eleasar the first beginner of sedicion: but
must bring in also this wicked *Schimeon*
which is ioyned to our foes to destroy vs.
Indeede I neuer brought him in for any
loue I bare vnto him, but all the priestes
and the whole multitude of the people
sent me to fetch him: notwithstanding, I am
worthy of this iust iudgement of God, be
cause I tooke vpon me such an embassage.
What shoulde I speake of thee thou most
wicked *Schimeon*? for whither soeuer thou
turnest thee, thou bringest all things out of
frame. Indeed thou dealest iustly with me
because I haue sinned vnto God, to thy
people, and his citty, in that I haue brought
thee in, to be a plague to it, wherfore I am
worthy to be stoned. Notwithstanding,
had bene thy part, thou wicked murderer
to deliuer me and my sons from the hand

other seditions, for I haue wrought
em displeasure, but to thee haue I done
good. Howbeit, our God wil not alter nor
change his iudgements, which is, that I
shold fall into y^e sword of thy hand, for that
I made thee to enter into this citty, wher
I offended God greuously. If euer I
had purposed to flee vnto the Romanes,
shuld I not haue done it before I brought
thee? for at that time barest thou no rule
over vs. And before we called in thee, *Se-*
chanan with his sedicion was an offence
vnto this citty. Wherefore we perswaded
the auncient of the towne, that y^e shoul
be an ayde vnto vs, to drive out our
enemies: but thou in whom we put our trust,
art become our enemy: yea, thou hast been
worse then they, for the other put men to
death priuily, thou dost it openly. Who is
that hath strengthened the power of the
Romans? Art not thou he which hast kil
led the souldiers of God in the middelt of
his citty Ierusalem? for few haue beene
aine without. *Titus* woulde haue made
peace with vs, taking pittie vpon vs: but
that same diddest thou let and hinder, eue
the day moouinge new wars, and stirring
new battailcs. *Titus* gaue charge to hys
soul.

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souldiers to lay no hands vpon the Tem-
ple, but thou hast polluted and defiled the
temple of the Lord, shedding blood without
measure in the midst thereof. Thus went
back fro vs vpon the holy day of the Lord
and ceased from fighting, saying, Goe and
obserue your holy feastes in peace: but
thou vnhalowedst the feast of the Lord
and flashest out the continuall fire wth
innocent blood. All these evils which thou
hast committed (thou murtherer) are im-
puted vnto me, because I brought thee into
the Towne. Nowe therefore this venge-
aunce is appointed to mine age of y^e Lord
God, and by thy handes shall I goe to my
grave with sorowe, because I by my fool-
ishnes was a doer in thys mischiese that
is wrought by thee. Albeit now thou wick-
ked *Schimeon*, in this that thou killest me
ere that mine eyes may see the burning of
the temple, it pleaseth me very well: but
what needeth thee thou murtherer, to put
my sonnes to death before my face? Why
dost thou not spare mine age? Wouldst
God that like as I shal not see the burning
of the Temple, so also I might not see the
blode of my children shed before my face.
But what shall I do when G D hath
deliue

delivered me into the hands of a most wicked
 man: Woe that were the auncients
 of Jerusalem, abhorred *Iehochanan* because
 he murdered olde men without all reue-
 rence, but he slue no young men: thou de-
 stroiest old & young, great and smal, with-
 out any pittie or mercy. *Iehochanan* mour-
 ned for the dead, and buried them also, thou
 laiest vpon instruments at their burials,
 ingest to the lute, & soundest the trumpet.
 Then spake he to *Schimeons* seruant, who
 was ready with a sword in his hande, and
 was are, to kil him, and to cut off hys head,
 saying, Goe to now, and execute *Schimeon*
 by maisters commandement: behead
 ons in the sight of their father, and let me
 heare the voyce of cruelty in my sonnes,
 which notwithstanding I forgive thee.
 For as I shall heare and see that against
 my will: so I dare say thou kyllest them
 not willingly. Would *G D D* that *Schi-*
meon would suffer me to kisse my sonnes,
 and whiles I am yet lying to embrace
 them or they dye. But thou gentle mini-
 ster, in one thing shew thy pittie towards
 mee, that when thou hast put my sonnes
 and mee to execution, seperate not our
 bodies, neyther lay in sunder theyr
 coyses

The warres of

corpes from mine : but so, that my bodie
may lye vppermost & couer theirs, to de-
fend them from the foules of the ayre, lest
they deuoure my sons bodies, soz it may
fortune they may be buried. I beseech thee
also, that my mouth & tongue when I am
dead, may touch my sonnes faces, that so I
may both embrace and kisse them. But
what do I delay or linger any longer, see-
ing the enemy denies me this, to kisse the
whiles we are yet alive : See thou there-
fore that our bodies be not severed : and if
Schimeon wil not permit this, that our bo-
dies may be ioyned in this world, yet can
he not let our soules to be ioyned. For af-
ter I shalbe once dead, I doubt not but I
shall see the light of the Lord. His sonnes
bearing theyr fathers words, beganne to
weepe very soze with their father, who
said vnto them, Alas my sons why weepe
ye : what auailleth teares : why do ye not
rather goe before me, and I will folow as
I may : for what should I do now, seeing
God hath giuen mee into the handes of a
most cruell tyrant, who spareth neither
mine age, nor your youth : But I trust
wee shal liue together in the light of the
Lord. And although I cannot be suffered
now

now to see you enugh, yet when we shall
come thither, we shall be satisfied with be-
holding one another. See ye therefore my
deere sons, and prepare vs a place. And that
I might go before you, the Lord know-
eth I would do it gladly. What ye my sons,
merchaile neuer at this that is chanced vn-
to vs, for it is no new thing. The like hap-
pened before this, in the time of the Chaf-
ronanites, when as *Antiochus* by his wic-
kednes put to death the 7. brethren, yong
men, in the sight of their mother, which
was a righteous & a godly woman, who
chanced to find this mery at the Lordes
hands, that she might kisse her sonnes and
embrace them, as they also kist one ano-
ther before they died. All they were put to
death by the cruelty of the vncircumcised
king of the Macedonians: yet obtained
they that, which is denied at this day to
vs that are put to death by *Schimeon*, who
hath the name of an Israelite, who bea-
reth also the covenannt of our father *A-*
braham in his flesh. And would GOD it
might fortune vs to liue in their Inne or
place of rest, which albeit it will not be
granted, yet we shall be their neighbours,
seeing that we also die for the lawe of the

Lorde. Therefore be of good comfort my
 sons, and lament not for my sake. For I
 iudge this my misery easier, & not so great
 as the calamity of *Zidkiah*, whose sonnes
 were first killed, then his eyes put out by
 the king of Chaldea, and hee liued many
 yeres after: we are so much the more hap-
 pier in my mind, because we shal die toge-
 ther. When said *Amitai* to *Schimons* ser-
 uant which shold kil him, Make speede, I
 pray thee, and kill me first before my chil-
 dren die, then after kil them also, that we
 may die together: for so it is more expedi-
 ent for vs, then to see the temple of the lord
 turned into a butchery or slaughter house
 to slea men in. After cryed he vnto God,
 saying, I beseech thee, O **Lorde** God most
 high, which dwellest in the highest, iudge
 this *Schimeon* according to his works, re-
 warde him according to his deservings.
 For thou art the God almighty & dreaw-
 ful, let not this thiefe die therefore among
 the people of thy pasture: but y his death
 may be seuered from the death of other
 men, let him die a horrible and a suddaine
 death, let him haue no time to confesse his
 sins, and to returne himselfe to thee, that
 thou maist receiue him (for thou art wont
 to

to receive them which turne to thee by repentance) for he is not woorthy of repentance, which hath spoiled & wasted many goodly things in thy temple, besides that, hath murdered most holy me in the same.

To the intent therefore that thy iudgements may be declared in him, I beseech thee make him to be taken captive of his enemies, together with his wife, children, and family, & all that ever love him. Peye ther give vnto his soule any part with the people of God, nor let his portion be with the iust men in thy sanctuary, for he is unworthy of them, because he hath not onely sinned himselfe, but hath caused Israel to sin. Wherefore let his iudgement and sentence goe forth from thy sight, that he may see his wife, children, & his whole house, leade into captivitye and bondage before his face. Afterward, let him die a strange death, such as neuer man heard of, let him be kyled of most cruell men, which when they haue smitten him, may after quarter hym also whiles hee is yet alive, and that he may see his goe into bondage. Let hym also be a curse before all that shall see him. Moreover, let him perceiue that my wordes and destinie is better then his, when

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as I go vnto thee, in that great light whiche
he shalbe depriued of. After these words
Amitai said to the seruant who was ap-
pointed to kil him: I beseech thee, let mee
find so much fauour at thy handes, that
when thou hast slaine my sons, thou wol-
dest kil me with the same sword, while it
is yet wet with the blood of my sons, that
our blood may be mingled, and this may be
a recreation to my soule. Kil me also in the
sight of þe Romans, that they may attenge
me & my sons, vpon this most cruell *Schi-
meon*, they shalbe witness against hym,
that I was not theyr friend. But would
God my matters were all in that state as
they were before, so then should they per-
ceiue me to be an enemy of *Schimeon*, and
a friend of theirs. Would God I had with-
stood *Schimeon* at the first so earnestly, as
I made warre vpon the Romans, that I
might haue auoided his cruelty from the
people of God. When he had said all these
things, he prayed before God almighty,
saying, O God which dwellest in the high-
est, thou onely art most mighty & fearfull,
open now the eyes of thy iudgements, con-
sider and iudge betwixt me and sedicious
Schimeon, whose malice is become vnmea-
surable

curable vpon the people of God, that bee
which sheddeth the blood of the that fears
thee in the middell of the temple, may be
rebuked of thee with thy rebukings, ac-
cording to his woorkes: make speedy ven-
geance and prolong not, and that for the
deathes sake of thy saints, for the iudge-
ments are the iudgements of truth. Then
Schimeon gaue commaundement to foure
cut-throtes of his, that 3. of them shoulde
kil *Amittai* thre sons befoze their fathers
face, and the fourth shold kil *Amittai* him-
selfe, and so the blood of the sons was mixt
with the blood of their father. Afterwarde
*Schimeon*s seruauant toke the body of *A-*
mittai, and layd it vpon the bodies of his
sonnes, as his desire was, then tumbled
them ouer the wals: After that, comman-
ded *Schimeon* that *Chananehu* the hie pziell
should be put to death, whose body was
cast vnto the bodies of *Amittai* and his
sons. *Aristus* also the Scribe, one of the
noble men of Ierusalem, was killed at the
same time, and tenne moe iust men of his
kindred and house, because they mourned
for the death of *Aristus*. It fortunied while
Schimeon was a killing of those ten, cer-
taine substanciall rich men passed by, and
were

were wonderfully amazed when they saw the thing, saying one to another, How long wil God suffer the malice of *Schimion*, and wil not search out the blode of iust men, nor reuenge them? Certaine sedicious persons hearing this, told it vnto *Schimion*, who commaunded them to be apprehended, and murdered the same day. After this, there passed by 11. of the noble men of Ierusalem, which seeing 42. innocents to be put to death by *Schimion*, they lift vp theyr eyes to the heauens, and sayde, O Lord God of Israel, howe long wilt thou hold thy hand, and keepe in thine anger against these transgressours of thy will? which when *Schimion* hearde of, hee commaunded them to be apprehended, and killed them with his own hands. *Elesar* the sonne of *Anani* the priest, seeing the malice and wickednes of *Schimion* to be great, that he made away the iust and godly men of the Citty, and that there was no hope left, he toke the towre of Ierusalem, remained in it, and kept it with his. *Iebudab* also a captain ouer a thousand men, which kept a turret that *Schimion* had made to put iust and godly men in, got him vp vpon the top of the walles, and cryed to the Romans,

Romans, if peradventure they would deliuer him, and the rest that were at Ierusalem. Wherefore he went about to escape with his 1000. men that he had with him, and came toward the Romanes. But the Romanes trusted them not, thinking he had spoken this for deceit: wherefore they came not to helpe him. Schimeon vpon this killed Iebudas, and the thousand men which he had with him, and commaunded theyr bodies to be tumbled ouer the wals in the sight of the Romans. Then Schimeon cryed to the Princes and Captaines of the Romans, saying, Loe, these are Iebudas company, these would haue come forth vnto you, take theyr carcases to you, and reuiue the againe if you can, or els deliuer the rest which yet lyue out of our hands.

Gorion the Priest, Father of Ioseph the Priest, which wrote this Booke to the Israelites, was at that time in bondes and pryson in a certaine Turret, a man of great age, vpon a hundred and thirty, and no man coulde come vnto hym, nor from him. Ioseph therefore went to the Turret where his father was kept, to vnderstand howe he dyd. He beheld also the Turret a farre of, if hee might espie his father, and

com.

comfort him. And as he passed by looking
 vp to y^e turret, the sedicious hurled a stone
 at him, which hit him on the heade, that it
 ouerthrew him. The sedicious seeing *Jo-*
seph cast out of his charret, determined to
 goe downe vnto him: but when *Pharaoh* had
 knowledg thereof, he sent a great strength
 to help him vp againe, and to defend him,
 that his enemies did him no wrong. The
 sedicious going about to take *Joseph*, sound-
 ed a trumpet very loude, which when *Jo-*
sephes mother that was kept in *Schimeon*
 house heard, being now very old, 85. yeres,
 asked what was the cause of that hurle
 hurle. They tolde her, that the sedicious
 issued out at that shoute against *Joseph* to
 take hym. When shee heard that, by & by
 she ran out of the house that she was kept
 in, and climed vp the wals, as lustilie as
 though she had bene a young girle of 14.
 yeres old, tare her haire, & cryed out wee-
 ping and saying before all them that were
 present: Is my hope then come to thys?
 could I ener haue looked that I shold haue
 ouershadowed my sonne, and that I should not
 be suffered to see him, and to bury him?
 I had trusted he should haue buried mee,
 and that he should haue been a help to me

in mine age, and when my whole familie
by the seditions was almost made away
and extinguisht: yet I said, this shall co-
fort me. Now therefore what shall I doe,
when I haue none left to comfort mee of
all my children that I bare, for betwixt
the seditions & the Gentiles our enemies,
they haue slaine 18. sons that I had, and
what shall I doe now from henceforth, but
conueit death: for I desire not to dye now
any longer. And how should I receiue a-
ny consolation, when I see my sonne dead,
and I cannot bury him: Lord if I myght
dye by and by, for I cannot live any lon-
ger, since my sonne *Ioseph* is deade. Shee
went by yet further vpon the wals, til she
came to the Turret where her husbande
was in pryson, and stretcht out her hands
toward heauen, crying with a loud voice,
O my son *Ioseph*, my son where art thou?
come and speak vnto me, and comfort me.
The seditions hearing her, laught her to
scorne: but the Romans when they heard
her, and knewe of *Ioseph* that it was hys
mother, they wept and lamented her case,
and many of the Iewes also that were in
Ierusalem: but they were faine to refrain
it, least they shoulde be perceiued of Schi-

~~whom~~ troel outthzotes. When *Ioseph* mother said to the sedicious that were by her upon the wals, Why doe ye not kill me also which bare *Ioseph* my sonne, & nurst him with these breastes? Pee enemies of the Lord haue murdered him with other iust and righteous men, why kill ye not me also? God be iudge betwixt me and you that haue killed my son guiltlesse. The sedicious answered her, Canst thou not, if thou list, tumble downe ouer the wall and die? we will giue thee good leaue. When thou hast done so, the Romans shal take thee vp, and bury thee honorably, because that thou art *Iosephs* mother, who is their friende. She answered, Howe should I doe this euill vnto my selfe, to kill my selfe, & constrain my soule to goe forth of my body, before that God doe call it? if I shoulde doe so, I should haue no hope left in the worlde to come, for no body will bury them whom they perceiue to haue killed themselves. These and such like, while shee reasoned wisely, the sedicious heard, & mocked her. Wherefoze she wept the moze abundantly, so that the Romanes and other godlie men hearing her wisdom, could not abstaine from weeping.

Ioseph

Joseph when he heard his mother speak,
 he gotte an armour, and approached to the
 wal, accompanied with most valiant Ro-
 manes, to defende him from the arrowes
 of the Jewes, and spake to his Mother.
 Feare not my deere mother, nor take any
 thought for mee, for I haue escaped the
 handes of the sedicious, **G**od hath not
 suffered mee to come into theyr handes.
 Wherefore I haue hearde the wordes of
 these wicked counsellours, that aduised
 thee to kill thy selfe, and thine answer a-
 gaine to them, which befoze thou gauest
 them I knewe thou wouldest answer.
God forbid, I say, **G**od forbid, that Josephs
 mother, and the wife of Gorton, shold con-
 sent to the counsaile of the wicked. Where-
 fore (my deere Mother) be content, and
 beare the yoke of the sedicious patiently,
 and humble thy selfe befoze them. Neuer
 strue against the miseries and calamities
 of this time, which thou canst not aler nor
 remedie. For they shall perrish, but wee
 shall stand and continue.

There were certain men of Jerusalem
 at that time, that came to the gates, ouer-
 came the warde, and gotte out with theyr
 wines and chyldezen, and so escaped to the
 Romans,

The warres of

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Romans, because they could no longer abide the famine and the iniquitie of the sedicious. They were faithful cittizens and of great authorite, who when Ioseph heard of, hee brought to passe that Titus spared them, and receiued them to mercy. For Ioseph bare witness & reported for them, that they were noble men of Jerusalem: wherefore the Romans receiued them, and gaue them fode and sustenance, but certain of them could not brooke nor take it, because of theyr great hunger: wherewith they had been long pined, and when the meate descended down into their bellies, they tyed straight. Their lyttle children also when they saw bread, they fel vpon it, and receiued it indeede with their teeth, but they were not able to chew it, and died holding the bread betwixt their teeth. Thus seeing them die when they tasted of meate, had ruth and compassion vpon them, and was very sorry, saying vnto Ioseph, What shall I doe for thy people, which as soone as they begin to eate, die straightway? Ioseph answered, My Lorde, I remember I haue seene this experience, that they which fast long, and after would take meat, first they drinke a little sodden milke, or els eate of

a certain coine called Simel, sodden in milk, wherewith they strengthen theyr bowels before they take meate: specially such as walked through wildernesses, whose bowels were long empty, when they came to places inhabited and founde meate, they were wont to vse this meanes. Therefore Titus commaunded his men to do as Joseph had them, wherby many of the Jewes recovered, and many died of the sore. These Jewes which were escaped thus out of Ierusalem to the Campes of the Romanes, had swallowed up first their golde, silver, and precious stones, to hide the, least they should be found of the sedicious.

They therefore which recovered and broked meate, when they would satisfie nature, they went alone out of the campe, and after sought their gold and silver and precious stones, which were digested in theyr excrementes, & so did they every day. At length certain Aramites and Arabians, espying the Jewes to vse this fashion, sold it amongst theyr fellows one to another, and made a conspiracie to lay wait for the Jewes, and whom soever that they gotte, they ript theyr bellies, to find the gold and other Jewels which the Jewes had hidde there.

The warres of

there. And by this meanes, the Aramites and Arabians, had murdered two thousand Iewes. But when *Titus* hearde of this, he was wonderful wroth, and commaunded them to be apprehended that had done this wicked dede, and to be put to death, whose goods were gyuen to the Iewes that remained alive. They that were put to death for this fact, were two thousand Aramites and Arabians together. After this, *Titus* espyed his Princes and Captaines to haue decked theyr armour with gold & siluer, some of them also to wear golden Scepters, and some of siluer, with other ornaments vppon their heads: he called them together, and sayd vnto them, Lay away this geare, these thinges are they that prouoked the Aramites and Arabians to worke this wickednes, against these poore and miserable Iewes which fledde forth vnto vs, that they myght lyue vnder our protection. The captains therefore & princes of the Romans, hearing the commandement of *Titus*, were obedient, and straight layd away from them those ornaments of gold & siluer. *Titus* also gaue commaundement, that the rest of the Arabians and Aramites shold be banished the campe,

campe, and that no man hereafter should
committe any such haynous deede against
the Iewes. Notwithstanding, when as a
ny Aramite or Arabian coulde gette any
Iewe farre out of the campe that no man
might see it, he killed him. Of the Romans
in the campe, no man eyther did or sayde
any euill to the Iewes, save certaine un-
godly ruffians, which had learned at the
Aramites and Arabians those euill & wic-
ked prances: for they also when they
chanced to meete with any Iewe out of
the campe, if there were no man by, they
killed him, and tooke away his golde and
silver that lay hid in his bowels. When
this came to Titus eare, he commanded to
make proclamation in this wise. Whoso-
euer he be y^e hath seene, heard, or known
any thing of this horrible deede, which is
committed of certaine Romans vpon the
Iewes, or whosoever hath done any such
thing himselfe, let him come and make re-
lation vnto Titus, which if he doe, the mat-
ter shalbe forgivē him, if not, he shal beare
the burden of his own wickednes, & stand
at his perrill, if any thing be proued by
him hereafter. Wherefoze certaine Ro-
mans which knew with themselves that
they

they had committed the debt, and being
 afraid of *Tiberius*, reasoned with themselves
 thus: If we do not confesse vnto him the
 truth, he wil by his wisdom searche out
 these offenders, and punish them by death.
 Wherefore trusting vnto *Tiberius*, two dayes of
 the proclamation, they came all, whoso-
 uer had either done it himselfe, or knowe
 other to do it, and declared it to *Tiberius*, say-
 ing, This haue I done, this haue I knowe
 en, this was I accessory vnto; & haue not
 hitherto made ther priuie therunto. Where-
 were of them in number, 320. men that
 made this confession, all those *Tiberius* com-
 manded to be cast into hote Furnes, and
 to be burned. This done, the Iewes were
 more safe after in the Romans campe
 without all ieopardy. no man hurting
 eyther in worde or dede. Yea, if any Ro-
 mane found a Iew abroade wandering,
 conducted him gently and peaceably into
 the campe. There was a certaine Scrybe
 of Ierusalem at that time, a faithful man
 whose name was *Admarchus*, son of *Simeon*
 the scribe, whose auncesters had serued
Esdra the scribe, of worthy thymour,
 Babylon: and being a keeper of the lea-
 gate which was in Ierusalem, vpon the

And towards the bricke Kidron, noted the
 number of the dead that were carryed forth
 to burying by that gate, and founde they
 came to 115. 99. 8. C. and 8. persons, which
 were all of the nobles and Gentlemen, or
 at the least of the substantiallest men of
 the Iewes. *Tirus* on a tyme (*Ioseph* being
 present) asked the question of those princes
 of the Iewes which were fled vnto him,
 saying, I charge you vpon your fidelitie,
 to shewe me howe many Iewes bee dead
 in the Citie, since the tyme I besieged it
 to this day. They gaue him the number
 therfore, euery man as far as they knew,
 of the dead that were carryed forth at all
 the gates to bee buryed: and the summe
 came to seuen hundred thousand, five hundred,
 seventie and five, besides them that e-
 uery where lay dead in the houses and
 streetes: besides them also that were slayn
 in the temple; and they that lay here and
 there vnburyed. Which when *Tirus* heard,
 he was ailed greatly; and says, It is well
 knowne to the Lord God of heauen, that
 I am not the cause of these euils. For I
 desired to bee at peace with them oftner
 than once, but y^e seditious euermore would
 nothing but warre warre.

At that time the hunger began to wax very great in the Towne, amongst the seditious, which never lackt before this, for they tooke it alwayes from other men by force, till now at length they were distressed wyth hunger themselves also that after they had eaten up all theyr horses, they eat also their dung, and the leather of the charrettes: neither was there left any greene boughes of the Trees, nor any bearches, that the seditious myght get to eat. For the Romanes had hewed downe all the Trees, and cut downe all the bushes round about Jerusalem, by the space of thirteene myles, so that the whole fiede and territorie of Jerusalem was spoyled, which heretofore was replenished wyth marueilous goodly Gardens, and most pleasant Paradises.

After that, the Romanes made by another yron Ramme, very terrible: this they bended agaynst the walles, to see if there were any souldiours left in the towne, so stout as they were in times past. When the Captaynes of the seditious sawe that, they issued out with their companyons agaynst the Romanes, and slew very many of them in that skirmish. Wherefore

sayd,

sayde: It is not wise to fight with
 the armye, but rather with the ramme
 to make and batter the wall, for they haue
 no more but this wall left, and so we may
 bring our whole host at once vpon them,
 and subdue the seditious. This counsaile
 of *Tam* was lyked of all the Princes and
 people. The Captaynes of the seditious
 mistrusting no lesse than the Romanes
 intended, that they woulde bee occupied
 hereafter in battering their wall, began to
 build a countermyre within, ouer against
 the place where the Romanes wrought
 with theyr ramme, which was in the
 playne by the Tombe of *Iochanan* the high
 Priest, for there was none other place be-
 sides, that they might approach vnto with
 their ramme, and there the Romanes had
 made two breaches in the two other wals
 before. The seditious made this counter-
 myre, because they were not able to burne
 the iron ramme, as they had done before,
 being nowe almost famished and so pyred
 away, that they coulde scarce stande vpon
 theyr legges. For if they had been so lusty
 as they were before, and able to set a fire
 to the engines, the Romanes had neuer been
 able to winne the towne, but should haue
 been

been compelled to leave the assault, as they were constrained to giue ouer skirmishing & fighting. On a certayne time, when the Romanes fled, the seditious pursuing and killing many of them, saide, The Romanes will once be wearie, leaue of theyr siege, and goe theyr wayes, that we may dwell at libertie, and turne to the Lord our God. And when they returned at this time (or at any other time) prosperously into the towne, they oppressed the people more cruelly, exacting foode of them, & saying, Giue vs meate, if ye will not, we will eat your flesh, and your sonnes. But the Romanes took courage to themselves, determined to fight stoutly, and saide one to another, let vs sticke to it hard, & be valiant in our fights, it shall be shame for vs to flee from these feeble & hunger-starved Jewes, which are more like dead images, than lyuing persons. Therefore they began most earnestly to set vpon the walles, and to make a batterie suddainly, they beat downe a great part of that inner wall which the Jewes had newly erected, & gaue a great shout, saying, Jerusalem is wonne, we haue gotten the towne. But when they looked a little farther, they espyed another

coun

countermure raised ouer against þe breach.
Wherefore the Jewes through the tolowne
gave also a great shout, and sounded theyr
trumpets, reioysing that they had builded
another new countermure for that which
was battered downe. The same was in
captayn *Jehochanans* ward. The Romans
seeing the countermure, and hearing the
Jewes make such triumphes in the towne,
were much astonied, all their ioy was da-
shed and turned into dumps, so that they
coude not tell what they should doe with
that stubburne people of Jerusalem, which
had doone them such damages. The Ro-
manes set vpon the Towne agayne ano-
ther way, whom *Judas* willed rather to re-
moue the engine, and to bend it to the new
wall, whyles it was yet greene and vn-
felled, saying, Let vs batter it, and wee
shall see it fall by and by, and then shall we
enter the Towne. The Romanes Cap-
taynes followed not *Judas* counsaile, but
scaled the walles which they had battered.
The Jewes defending their countermure
fought wyth the Romanes wythin the
breach, repulsed them from the wall and
the Towne, and so hauing abated much
the strength of the Romanes, returned to

their lodgings. When said some of the for-
 mers, we will not vantage this tolonge
 any longer, for we shall not be able to get
 it whyles wee liue. And therefore let vs
 beake up and depart, before we be all de-
 stroyed with this siege for ever. And so
 we shall all be consumed therein. Then
 seeing his soldiers to make so harde a
 matter of the obtaining of the tolonge called
 them all together, and said vnto them, Let
 me shew you some thinges, yee maye not
 know that all warres and doctes of warres,
 whatsoeuer they be, are more hard and re-
 quire greater diligence in the ordering
 the beginning, in which labors to accom-
 plish if they faile in the end, do they not labour
 in vaine. And so without labour shall be
 paynted yee are over the stage where Con-
 sidera shippe, which hath compassed the
 whole Sea, this is not ready to arrive at
 the shore, being troubled with a tempest,
 in the which should then be negligent,
 the ship may easily be lost, and all the which
 again it perishes, the Mariners disappointed
 of their purpose, in they shall not attayne
 vnto the place whith they coveted to come
 vnto. Likewise builders, if they finish not
 their worke, but leave off afore they make

an end, is not al their labour lost and spent
in vayne? Husbandmen also, if they tylt
their ground, & then sow it with seebe, shall
they not loose theyr paynes, vnlesse they
will also mowe it? In like manner, you
haue fought very long against thys cittie,
many Princes of you and worthy men
haue been slayn, and now you may see the
strongest walles of the towne are broken
and made equall with the earth, the people
your aduersaries consumed with hunger,
pestilence, & sword: what shall it then a-
uaile you all that euer you haue done, if
you slacke your diligence, & will not finish
the worke of the siege? Haue ye not then
employed your labour in vayne? And why
should this new wall so dismay you? yea,
why doe you not prepare your selues to
beat down this new wall, which is much
slenderer than the other thre that ye haue
cast downe: If so be it yee woulde deter-
mine to leaue of the siege, had it not beene
better for you to haue done it at the begin-
ning, whiles your armie was yet whole &
spowe, when as you are selue, and your
most valiant Doubtours slayne, why doe
you not rather chuse to die than to liue?
Did not you once enter this towne, in the
time,

tyng of *Nero Caesar* to defende his name: now therefore when *Vaspasian* my father saigneth, who is not only of greater power than *Nero*, but also more gentle toward you than ever was *Nero*, if you shoulde abate and slacke your endeavour and diligence, it shoulde be to your great shame and reproch. Whiche take ye not example of these *Hebrewes* valiantnesse, in whom nowe already, sword, pestilence, and famyne hath wasted, so that they have no hope left: nevertheless, they fight still, and neuer give it over. Doe you not see every day, howe some of them issue out of the towne, and boldly assaile you, not without ieopardie of theyr lyues, insomuch that sometymes they die for it: Which things they doo for none other cause, than to get them prayle and renowne for theyr great prowesse. When as *Titus* had well debated these thinges, and such lyke in the eares of his souldiours, a certayn valiant man named *Sabianus*, sayde unto his fellows, Who shal dare goe with me to assault those *Hebrewes*, let him come hyther to me, that wee may fulfill the commandement of *Caesar* our Lord and Captayne. And forth wyth hee tooke his Target, and his drawen Sword

Sturde in his hande, made towards the
 Towne with a leuen tal fellows following
 him, whose valiantnesse and courage
 was wonderd at greatly. The Iewes
 kept their ward vpon that part of the wal,
 where the Romans had a repulse of late:
 so when they sawe *Sabianus* and his com-
 pany drawe fast toward them, they began
 to assaile him with stones and arrowes,
 but *Sabianus* setting light at them, brged
 the Iewes. Shortly one of the Iewes met
 with him, and gaue him such a blow, that
 he felled him to the ground, yet gat he vp
 agayn, and fought for al that wound man-
 fully, and as one that had rather leane his
 life, than to fight, till another Israelite
 came and slue him out right. Thre also of
 his fellows were killed fighting valiant-
 ly in that place, the other eight returned
 to the Campe, so sore wounded, that they
 died the next day euery one. Further, other
 Romanes seeing *Sabianus* acte, and study-
 ing to doe the like: the next night they
 tooke a counsell vppon a twentie of them,
 and agreed to assault the towne.

This their enterprize when they appea-
 red to the standard bearer of *Tuas*, he and
 many other of the Romanes went with
 them.

The warres of

them. They all scaling together, and clamoring vp the breaches, gat vp vppon the wall, sounding a Trumpe, & gaue a great shout. The Iewes being at theyr rest, as men oppressed with hunger and wearinesse, and hearing this larum and shout of the Romanes, were wonderfully amazed, not knowing what the matter ment, or how they should defend themselves. Thus also heard the shout: and when he had enquired the matter, he chose out certayne valiant men, & dide toward the breaches with them. In the meane season the day was broken, & the Iewes rising fro their sleep, espied Thus vpon the walles, & maruelled the least greatly. The Romanes therefore gathering toward Thus, came very thicke into the Towne, some by the breaches of the wal, and other some through the vault, whereby the Iewes were wont now and then to make irruptions, and to recover themselves within the towne agayn. The Iewes set themselves in aray against the Romanes in the very entry of the temple: vpon whom the Romans ran with theyr drawn swords, for they had none other armour, nor the Iewes neither, being so hastily taken at such a suddayn. The battell

warred

were dexter hande and sinister fall. he be-
 ment on both parties. the like was neuer
 sene in Ierusalem, nor heard of in any
 time. so for every man stode hard to his
 next fellows, and no man durst flee on an
 syde. Wherfore the battailes were strong,
 with clamours & shoutings on both parties:
 nowe the dofull shoutes of the vanqui-
 shers, nowe the waytinges on the other
 side of them that were put to the losse.
 The Romanes encouraged and exhorted
 one another to fight, saying, This is the
 day which we have long looked for. The
 Iewes ingagie to the hart to them, say-
 ing, It booteth not to flee hence, but for the
 glorie of the Lord and of his temple, lette
 us die manfully, as here little constraineth
 us to stand being, we shall be counted for
 sacrifices and offerings. Wherby earnest-
 nesse on both sides, filled the entrie of the
 court of the Lord with blood, that it stood
 like unto a poole or ponde. And that fight
 continued from that morning, untill that
 day four daies. Wherby a certeyn souldiour
 of Tarsus whose name was Goliath, a va-
 liant man as was any amongst all the
 companie of Keturim, he seeing the Iewes
 to prevaile, and to have the upper hand of
 the

the Romanes, which now had left of fighting and fled, the Jewes pursuing them in a rage he ranne against them, and met them at the wall that *Herode* builded, called *Anrochia*, drove them backe, and made them take the entrie of the temple agayne. whereas preasing into the routes of the Jewes, hee was sore wounded of a certayne Jewe. And when he perceived himselfe wounded, he would have leapt backe, but stumbled at a stone in the pavement of the court of the temple, and fell downe, where hee fought yet still, tyll a certayne Jewe killed him outright. He fought in deede very boldly and valiantly, but cowardly: for he considered not his ground wherein he had to doe with the Jewes.

Thus wayting for *Colinus* to returne, and hearing him to be slayne, woulde have gone hymselfe to rescue the rest of his which were with him: but his men would not suffer him, fearing least hee hymselfe shoulde be slayne. The Jewes therefore gat the upper hand that day, and slew wonderfull many Romanes in that battayle, spoiling them also (which were killed) of theyr armour.

These were the names of the Jewes that

that made the Ikyrath. Of the companie
of Captayn Iehochanan, Elasa, and Iphitach;
of Schimtons companie, Malchiah, and
Jakob, a Prince of the Edomites: and
Arsimon, and Iehuda, of the companie of
Eleasar the son of Anani. These with their
companyes made this slaughter of the
Romanes in the entrance of the Temple,
and drone them backe to Antochia, where
they kept them by they cold not get out.
Wherefore when Titus perceiued that the
Antochia was in the Romanes way, and
hindred them: he caused it to be rased and
pulled downe to the ground. These things
were done vpon the fifth day of *Siman*, the
thirde moneth, vpon the euen of the so-
lemne festival day of weekes, which other-
wise is called *Pentecost*, & that was the 14
moneth from the beginning of Titus siege
agaynst this Cittie.

Shortly after, vpon the thyrde day of the
feast of weekes, the Iewes as many as
were at Ierusalem, kept holyday, and
celebrated the feast. Titus takyng wyth
hym Ioseph the sonne of Gorion, went vnto
the house of the Sanctuarie, where the se-
ditions and souldiours of the Iewes were
gathered together, and called vnto Ieho-
chanan

the remnant thereof of the Captaynes
the seditious, to whom hee spake by the
meanes of *Ioseph*, being his interpreter
in this wise. What hath this Temple of
fenced thee (thou seditious *Jehochanan*)
Why hast thou brought upon it this great
evill and mischief? If so be it thou trust
much to thy strength, come forth to
with thy men into the fields, and we will
fight with thee thy fill. Is not this your
solempne festinall day? Why then will ye
fight in that place where ye should offer
your sacrifices? Ye pollute & defile the sanc-
tuarie of your God and his name, and will
spare it, knowing it is the house of God.
And the only cause why we make warre
upon you, is your stubbornne stiffnecked-
nesse, that you will not submit your selves
to us, whom God hath given the dominion
unto, whose will ye labour in vayne to dis-
appoint. Either therefore if ye will fight no
more, humble your selves under our sub-
jection, that yee may save your lyues, o-
therwise if yee be determined still desperately
to fight with us, then get ye forth from hence
and let us goe into the fields, there to set
our battailes in aray. Why will ye defile
your Sanctuarie, and hinder the worke of
the Lord?

ping of your God: Much more besides this
spake *Tirus*, partly blaming their Stub-
burnnesse, in that they had defiled their
Temple, and yet ceased not to pollute it
more and more: partly with faire words
and gentlenesse, exhorting them to yeelde,
admonishing them not to resist so mightie
an armie, when as they coulde not doo it
without danger of bitter destruction. These
and many other things *Ioseph* expressed in
Hebze to the people, as *Tirus* willed him:
but the Iewes answered neuer a word:
for *Jehochanan* had given charge that no
man should speake.

Then Captaine *Jehochanan* answered
ed *Tirus* himselfe, saying, Wee can offer
no kinde of sacrifices more acceptable to
God, than to bolue, ieopard, and abandon
our owne bodies and blood, for his name
ake. Wherefore we will die free in this
our Towne, and will neuer come in bon-
age to serue you. *Tirus* made him aun-
were by *Ioseph*, saying, This your cittie, I
know is a holy cittie, and your temple is
most holy, which no man doth deny. But ye
haue greuously sinned, in y^e ye haue pol-
luted the Temple of the Lorde your God,
by shedding in it the innocent bloode, of
saints

12
The warres of
saintes and priestes of GOD, with other
most godly and holy men. By what reason
can ye then say, that you shall be accepted
for sacrifices and offerings before GOD?
Yea, rather God abhorreth and detesteth
you utterly, when as he requireth in his
sacrifices that they should have no default
nor spot: but ye are all to bespotted, so that
no sound place is in you. For tell me (I
pray you) if there be any more abhominable
spot in man than sinne, when as he
transgresseth the lawe of God as ye have
done. Neither is there any wisdom or
intelligence in you. For wise men would
wisely beare with the calamities of times
and knowe the courses of thinges. How
then are ye so foolish to say, that yee are an
acceptable and well pleasing sacrifice to
God, when as ye resist the will of GOD
so proudly? But thou *Jehochanan*, and the
rest of the seditious Captaynes that are
with thee, tell mee, art thou not a mor-
tall man, subiect unto the griefes and tribu-
lations of this life, and to many more that
we be? Should he not displease thee, that
should take away a Table of such a
thing, prepared to the honour of thee, and
wouldst thou take it in good part, and
hold

hold him excused that shold so do vnto thee?
 Why then hast thou taken away the sa-
 crifices of thy God out of his temple, and
 hast stuffed it with innumerable dead bo-
 dies: Who can see or heare this, and ab-
 staine from weeping, when he shal knowe
 so many Israelites to haue suffered death
 by thee, and Schimeon, and Eleasar thy fel-
 lowes: p̄p̄ther canst thou yet apply thy
 mind to ceasse and leaue of thy malice, and
 yet neuerthelesse perswadest thy selfe the
 while that God is with thee, and that thou
 with thy fellows, art an acceptable and
 well pleasing sacrifice vnto God: nothing
 perceiuing that your sins seperateth you,
 and keepeth you a sunder moze stronglie
 then any brasen wall.

It is true I confesse, that it becommeth
 euery valiant man, to stand stoutly in the
 defence of his people, cittie, and Countrey.
 For it is better to die valiantly, then to come
 into the subiection of his enemy, that go-
 eth about to plucke him frō his religion,
 and driue him out of his countrey. But I
 came not hither for that intent, to drawe
 you from your land, nor to banish you out
 of your land, or els to destroy it & your cit-
 ies: but this is the cause of my comming
 D D. hither,

The warres of

hither, to offer you peace, and to make a league with you, that ye should take upon you our yoke, & be our subiects as ye were before. Where did you euer heare of a people in al the world, that hath shewed themselves so merciful & gentle, both towarde other, and towards you, as we haue done? *Hannibal* the Captaine of the Carthaginians, after he had wasted our Countrey, and at length was taken by vs, was hee not had in great honour and reputation of vs, and with such humanitie handled, that we made him King of his people? And so dealt we with *Antiochus* the Macedonian, and other kings that we tooke prysoners. We bzag that yee keepe the watch of your God: why then follow ye not the example of *Iechaniah* your King? who to saue the Temple of your God from destruction, and least your people also should be ledde away into bondage, or be destroyed with the sword, yelded himselfe and his house, into the hands of the king of the Chaldees. Why spare you not your own lines, your Citty and sanctuary? Now therfore hearken vnto mee, and I will make a league with you before y God of this house, who shalbe a witnes betwixt me and you, whom

whom I sweare that I will neuer breake
 this league, neither do you any harme, nor
 spoyle your goods, nor lead you away cap-
 tive, nor yet constitute any ruler ouer you,
 but a Jew of your own nation, even *Jo-*
seph the priest which is with me, shall be
 your Prince, if you think it good: and all
 the faithfull men also which are with mee,
 shall returne to you home againe, ye shall
 inhabite your owne land, ye shall haue the
 vse of the fruites thereof with peace and
 quietnes, without any corruption or alte-
 ration of the seruice of your God. Where-
 fore credite me to take a league with you.
 And that ye may trust me the better, ye
 shall haue pledges, *Ioseph* a noble man of
 your countrey, and other Princes & noble
 men of the Romans. Come forth therfore
 and intreate a peace with vs, bowe your
 shoulders, & humble your neckes to serue
 vs, like as all other nations do, and as you
 haue done your selues in the time of *Nero*
cesar, that ye may liue & not be destroyed,
 keeping your religion safe and sounde. *Jo-*
seph the priest hearing the words of *Titus*,
 and his clemencie, in y^e he was minded to
 are the Iewes, burst out aloud & wept
 in the presence of the captaines and of the

The warres of

sedicious very bitterly, but they nothing regarded it. *Ioseph* therefore seeing *Titus* could doe nothing with the sedicious, sayde vnto their *Princes*, I meruaile nothing that this *Citty* tend to desolation and destruction, for I knowe the ende of it is at hand. But this is it that I meruaile most, that yee haue read in the booke of *Daniel*, and vnderstand it not, which is now fulfilled in all points, and yet neuer a one of you doth marke it. The continual sacrifice is already ceased a good while agoe, the annointed priest is cut away & put down. These things, although they be most manifest, yet your hearts cannot beleue them. And many other words spake *Ioseph*, full of admonition and consolation, but the *Jewes* refused to heare him. When as he had made an end thereof, and the sedicious had so hardened their neckes, *Titus* turned him, and departed out of *Jerusalem*, saying, Let vs goe hence, least their finnes destroy vs. Wherefore he pitched his tents without the *Citty*, in the same place where he encamped at the first. For he was afraide both for himselfe & his armie, least they shold be circumvented and closed in, and slaine cruelly in so great

Citt

Citty as that was. Certaine of y^e p^riestes of that time, & of the nobles of the towne, with other godly men, did wisely see to the selues, and came forth to *Titus*, submitting themselves to hys mercy, and were receiued of him peaceably with great honour: whom *Titus* commaunded to be conducted into the land of Goschen, where in tymes past the Israelites dwelt, in the dayes of *Jacob* they^r father, and *Ioseph* Lorde of Egypt.

Whither sent he them, and gaue it them in possession, to them and to they^r heyres for euer, commaunding a companie of the Chaldees to safeconduct the, till they came to the land of Goschen. *Titus* directed hys letter also to the Roman President which was set ouer Egypt, to take pittie of the Iewes that hee had placed in the lande of Goschen, to sustaine and succour them, and to see that no Romane no^r other shold doo them harme, o^r annoy them by any manner of meanes. Many other also of the Iewes, coueted to goe forth of Ierusalem, but they were disappointed by the sedicious, that they could not doo as they intended. And who can tell whether they were entangled with their owne sinnes, and de-

The warres of

denied to destruction with their sedicious
brethren, when as their handes also were
polluted with the cruelty and iniquitie of
the sedicious : Wherefore the sedicious clo
sed vp all the wals about the temple, that
none of the Jewes which were in Jerusa
lem might get out to *Titus*. When *Titus*
knew that many of the Jewes were desi
rous to flee vnto him, & coulde not because
of the sedicious : he went again to y place
where hee was befoze, & *Ioseph* with hym.
Whom when the people sawe to be there
with *Titus*, they fell a weeping, and sayde
vnto him, We acknowledge our sins, and
the transgression of our fathers, we haue
all swarued out of the way against the
Lord of our God, soz we know the mercie
and gentlenes of *Titus* the sonne of *Cesar*,
and y he taketh pittie vpon vs : but what
can we do, when it is not in our power to
flee vnto him, because of the crueltie of the
sedicious : The sedicious hearing them
talking with *Ioseph* in the presence of *Ti
tus*, and that they spake reuerently of him,
and honoured his father, calling him lord,
they ranne vpon them with their drawen
swozds, to kil them. When cryed they vnto
Titus, Deere Lord and maister rescue vs

Albe

The Romans therfore made speed to deliver them out of the bandes of the sedicious. So riste there a fray in the midst of the temple, between the Romanes and the Iewes. The Romanes fled into the place called *sanctum sanctorum*, which was the holiest of all, and the Iewes followed after, and slue them even there. *Titus* standing without, cryed vnto *Iehochanan*, and said vnto him, Hearest thou, thou *Iehochanan*, is not thy wickednes yet gret enough? Wilt thou neuer make an end of thy mischief? Where is the honour of thy God? Is it not wrytten in the law of your God of the *sanctum sanctorum*, that no stranger ought to come at it, but onely the high priest, & that but once a yeere, because it is the holiest of al. And now how darest thou be so bold to kil those that are escaped vnto it: and how dare you shed the blood of the vncircumcised therein, whom ye abhorre, and yet mire their blood with yours? The Lord your God is my witnes, that I wold not haue this house destroyed: but your owne wicked works, & your owne hands pull it downe. And would **G D D** you would receiue your peace, which if it were once done, we would honour this house of
the

The warres of
the sanctuary and temple of the Lord: yea
we would depart away from you. But
your harts are hardened like yron, & your
necks & foreheades, are become obstinate
as brasse, to your owne vndwying. For ye
shall carry your owne sinnes, and dye in
the lande of the Romanes. I & my fathers
house are innocent and guiltlesse of your
death, as the Lord & his temple, in whose
presence we stande, shall beare be witnes
this day. But when he sawe that none of
the sedicious gaue any regard to his wo-
des, he chose out of the Romanes 30000.
valiant fighting men, and gaue them com-
mandement to take and occupy the entrie
of the Temple, which is a holy court, and
determined to goe with them himselfe, but
his nobles would not suffer him, but wil-
led him to remaine vppon a high place,
where he might behold his souldiers fight:
and when they see thee a far off, their harts
shall be comforted, and they shall fight ac-
cording as thou wilt with them: but come
not at the entrie of the Temple thy selfe,
least thou be destroyed amongst other.

Thus followed the counsaile of his Cap-
taines; and went out at that time wyth
his men to the battaile. Hee made chiefe

Cap.

Captaines of that host of 30.000. one *Kerilius* & *Rostius*, two noble men, whom he commaunded to set vpon the Iewes that night, when they should be a sleepe wyth wearines. The Romans therefore doing after his commaundement, sette vpon the Iewes, but y^e Iewes hauing intelligence of the matter, kept diligent watch, & withstood the Romans all the night. But the Romanes were not hastie to fight in the darke, fearing least it might turne to their owne harme. As soone therefore as it was day, the Iewes diuided themselves, and bestowd theyr companies at the gates of the entrance, and fought like men. *Kerilius* and *Rostius* besette the temple round about, that not one of the Iewes myght escape out, and so the battaile encreased betwene them for the space of seuen dayes, sometime the Romanes getting the vpper hand of the Iewes, driving them within the entrance: sometime the Iewes encouraging themselves, made the Romans retire, and pursued them to the walles of the Antiochia: in this manner fought they these 7. dayes. Afterward the Romanes returned backe from the Iewes, & would not fight hande to hande with them any more.

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The warres of
moze. When *Titus* commaunded the wale
of the Antochia to be pulled downe fur-
ther, that there might be place for all his
hoast to enter. The famine in the means
season grew moze grievous, so y^e no foode
was now left. For the Jewes began now
to issue out, and steale hozles, asses, and
other beasts whatsoever they could catch,
even out of the Romans campe, that they
might dresse them some meat, and sustain
their lues. Which they doing oftentimes,
at length the Romanes perceined it, and
were wonderfully displeased at the mat-
ter, wherefore they set watch & ward round
about the campe, least by the deceite of the
Jewes they should be spoyled of their cat-
tell. So after that, the Jewes could steale
no moze from thence. After ward notwith-
standing they armed themselves, & issued
out at the East gate, and brake the wall
that *Titus* had raised for his owne safetie,
least the Jewes shold issue out upon a so-
dain, & come upon him at vnwares. A sort
of tall fellows therfore of the youth of the
Jewes, issued out by the breaches of the
wall, and got vp quickly to the mount *Do-
linet*, whereas they found Hozles, Mules,
Asses, and much other cattell, and slaying
they

their keepers, they droue them befoze the
with great shoutes into the Towne. The
Romans perceiuing that, pursued them.
Wherefoze the young men deuised them-
selues into two bandes: the one to dyue
the booty, & the other to resist the Romans.
So there was a sore fight between them;
but the Iewes gotte the upper hande, and
went their waies cleere with the pray to-
warde Jerusalem. For the Iewes came
fozth, constrained by the necessity of hun-
ger, and fought foz their lyuing: the Ro-
mans had no cause to fight, saue onely foz
shame to see their cattell dzenen away be-
foze they eyes, foz otherwise they put not
their lyues in leoperdy to fight vnto death,
as the Iewes did, yet was there many of
the Romanes slaine in that fight. The
Iewes while the Romans pursued them
in vaine, they gotte into the Towne with
their spoyle & pray, and straightway tur-
ned vpon the Romanes, and droue them
back, pursuing them again till they came
almost to Titus campe, whiche when the
other Romanes saw, they issued fozth to
the rescue of theyz fellows, and pursued
against those young men, eyther to kill
them, o; to take them, albeit they escaped
to

The wartes of
to the Towne without any harme, saue
that they tooke a boy, and brought him vn-
to *Titus*. Hee that tooke this lad, was cal-
led *Pornas*. So the Romanes preuailed a-
gainst the Jewes at that time, and for a
certaine token of victoꝝ, they had thys
young Jew prisoner. *Pornas* that tooke
him, was had in great estimation for that
acte of *Titus* and all the Romans.

Titus apparrelled the boy, and commit-
ted him to *Iosephus* to keepe. This boy had
a brother amongst them that escaped into
the towne, a vile personage, euil fauoured,
and of a low stature, his name was *Iona-*
than. Hee seeing his brother taken prys-
oner, cometh forth of the Tombe of *Jo-*
chanan the high priest ouer against the Ro-
mans, and cryed vnto *Titus*, and to al the
armie, saying, If there be euer a man a-
mong you, let him come forth vnto mee,
here wil I abide him, and fight with him
vpon thys ground: and ye shal know this
day, whether the Romanes or the Jewes
be the better men. The Romans despised
him, yet durst they not meddle with hym,
but sayd, If we kil him, we shal neuer be
counted the better men for such an act, and
if he shold kil any of vs, it shold be a great
dishonoꝝ

dishonour to be slaine of a wretched captiue. *Jonathan* sayd to the Romans, How much is the manhood of the Romanes to be regarded in our eyes? Have not you ben slaine and put to flight by vs? What were you then if that bands & companies of Gentiles came not euery day to ayde you? yf they had not refreshed you, wee had long agoe eaten you vp. We haue destroyed our selues one another with ciuill warres, so that we are but fewe left, but what are you? Who is so hardy of the best of you all, to come and declare his strength, and to fight with me? I am one of the meanest & outcastes of the Iewes: picke you out the chiefest and valiantest man amongst you all, and you shal know by and by, whether part is more valiant. When *Jonathan* had spoken thus proudly, there came forth one of the most valiantest souldiers of the Romans, whose name was *Pornas*, the same that had taken the brother of thys *Jonathan*, and brought him to *Titus*, hee came no sooner at *Jonathan*, but hee was killed of him straight way, leauing behind hym a diuerse inheritance to *Jonathan* and the Romanes. To *Jonathan* a fame of fortitude and valiantnesse:

to

The warres of
to the Romanes shame & reproch. When
Jonathan had so slaine the Romane, the
Jewes changed his name, and called hym
Iehonathan by an honorable name, & gave
him a scepter of dominion in his hand. But
Iehonathan when he had gotten this victo-
ry, gave not the glozy to God, but ascribed
it to his owne prowesse, and became very
proude withall, hee was not content with
one victory, but wold yet prouoke the Ro-
mans, rayling at them, and calling for an-
other valiant champion to bee sent him,
that I might kil him (saith he) and declare
my force vppon him. And euen as he saide
so, one of the Romans, whose name was
Pornan, strooke him through with an ar-
row at vnwares, & killed him. By whose
example wee may perceiue, It is euerie
mans part chiefly to take heed, that when
they ouercome their enemies, they reioyce
not ouermuch, nor waxe proude for the
matter, for who knoweth what ende they
shal haue themselves? These things done,
the Jewes seeing the wals of the temple,
and the 3. wals that compassed the town,
to be rased & pulled downe, knowing also
that they had no hope left, no: any thing to
trust vnto, they consulted what was best
to

to be done. There was a great huge house
topping vpon the side of the temple y^e king
Salomon had builded, of a great height,
whose walles also the kings of the second
temple had raised on height, & had decked
it with timber of Firre and Cedar trees.
The Iewes went and annointed euery
where the Cedar timber of the house with
brimstone & pitch abundantly. So when
the Romans came again to the temple to
assault the Iewes, and pursued them vnto
that pallace: they entred the pallace after
the Iewes (who went out again another
way) & some climbed vp to the battlements
of the house, other set vp ladders to scale it.
Then reioyced they wonderfully, saying.
The pallace is take, now haue the Iewes
no place left to flee vnto for refuge. Thus
when the Romans had gotten the pallace,
and the house was thronged full of the, a cer-
tain Iewe a young man, bolwing himselfe
desperatly to die, went & shut vp the Pal-
lace, & set fire on the gates befoze annointed
with brimstone & pitch. And straightway
the sidewals of the house, & the whole build-
ing began to be on a light fire, so that the
Romanes had no way to escape, because
the fire compassed the house on euery side.

The

The warres of

The Jewes also stood in harnesse rounde about the house, least any of the Romans should escape. Wherefore so many of the Romanes as entred into the house, were destroyed with the fire, which was 22. 99. men of war. Tirus hearing the cry of the Romanes that perished in the fire, made speed with all his men to come and rescue them, but they could not deliuer them out of the fire, it burnt so vehemently, wherefore Tirus and his wept bitterly. The Romans that were aboue vppon the house, when they saw their maister Tirus weepe, and the fire to be betweene them, that neither could come at other, they cast themselves downe headlong from the battlements of the house, which was very high, and dyed, saying, We wil die in Tirus presence, to get vs a name therby. The Jewes kept the gates of the Pallace, and if they perceiued any man goe about to escape out of the fire, or to come downe of the battlements, they killed with their swords. In that fire was a certaine noble man of the stocke of kinges, whose name was *Longinus*, to whom the Jewes cried, and shouted him, saying, Come hither to vs, that thou maiest saue thy life, and not

be destroyed: but hee durst not goe out at the gate, fearing least the Iewes wold kil him. Wherefore he drew out his sword, and thrust himselfe thorow befoze they faces. An other noble man also was in that fire, whose name was *Artorius*, who looking forth from the top of the house, saue one of his deere friendes by *Titus*, which was called *Lucius*, to whom *Artorius* called, saying, My deere friend *Lucius*, get on thy armour and come hether, that I may leape down vpon thee, and thou mayst receiue me. If I die, I make thee my heyre: if thou die, thy childzen shall inherite my goods. Wherefore *Lucius* ran and held his lap open at the house side, & *Artorius* leapt down, & light vpon him with such waight, that they both died therewith. *Titus* commanded the couenaunt that they 2. made befoze their death, to be witten vpon a sword with bloode, and their friendship to be noted in the Chronicles of y^e Romans, that it might be an example to all men to learne true friendship by. At that time therefore the Iewes reuenged themselves meetly wel vpon the Romanes. The fire bzant til it came to the house of *Chisquahu* king of *Iehudab*, and had almost taken the

The warres of
temple of the Loꝛde, which the Romanes
ſeeing, fled out of the Towne, & got them
to their tents, a great part of them beeing
deſtroied by the cruelty of the Jewes, ſo
that few of them remained. The reſt ther-
foze lay ſtill in their ſiege round about the
Towne, ſaying, We ſhal not be able to
winne the towne by the ſwoꝛd, but rather
we muſt be faine to dꝛive them to yeeld by
famine, wherfoze they coꝛpaſſed it on every
ſide. In the Towne was now no victuals
left. There was a certaine noble rich
woman at Jeruſalem, of a noble houſe al-
ſo, whoſe name was *Miriam*, her dwel-
ling was beyond Joꝛdane; but when ſhe
perceined the wars to grow moꝛe & moꝛe
in the time of *Vaſpaſian*, ſhe came by ſtepy
her neighbours to Jeruſalem, bringing
with her, not onely her men ſervants and
women ſervants, and all her whole fami-
lie: but alſo her goods and riches, which
were very great. When the hunger was
greivous at Jeruſalem, and the ſeditions
went from houſe to houſe to ſeeke meate,
they came alſo to this womans houſe, and
tooke away from her by foꝛce, all that eue
ſhe had, & left her nothing remaining. By
this means ſhe was oppꝛeſſed with very
great

great hunger, so that shee wished herselfe
out of the world, but her time was not yet
com to die: Wherefore that she might stave
her hunger, & sustaine her life, shee began
to scrape in the chaffe and dust for beastes
dung, but could find none. When shee had one
son, and when she sawe the famine was
greater and greater vpon her, she layde a-
side all womanhood and mercy, and tooke
vpon her an horrible cruelty. For when
she heard her boy wepe & aske for meate,
whith she had not to giue him, she said vn-
to him, What shall I do my sonne? For
the wrath of G D hath environed the
whole city, in every corner thereof famine
raigneth: without the city the sword kil-
eth vp all, within we stand in feare of the
sedicious, our enemies preuaile without,
in the towne are fires, burnings, and ru-
ines of houses, famine, pestilence, spoiling
and destroying, so that I cannot feede thee
my sonne. Nowe therefore my sonne, if I
should die for hunger, to whom shoulde I
leau thee being yet a child? I hoped once,
that when thou shouldest come to mans
estate, thou shouldest haue sustained myne
age with meate, drinke, and cloth, and after
when I should die, to bury me honozably,

The warres of

like as I was minded to burie thee, if thou shouldst haue died befoze me. But now my son, thou art as good as dead already, for I haue no meat to bring thee by withall, because of this great famine, and cruelty of the enemies both within and without. If thou shouldst die now amongst other, thou shouldst haue no good nor honourable tombe as I would wish thee. Wherefoze I haue thought good to chose thee a Sepulchre, euen mine own body, least thou shouldst die, & dogs eat thee in the streetes. I wil therefore be thy graue, and thou shalt be my foode. And for that, that if thou hadst liued & growne to mans state, thou oughdest by right to haue nourished mee: now feede me with thy flesh, and with it sustain mine age, befoze that famine deuour thee, and thy body be consumed. Render therefore vnto thy mother, that which she gaue vnto thee, for thou camest of her, and thou shalt return into her. For I wil bring thee into the selfe same shop, in the which the breath of life was breathed into thy nosegayls: forasmuch as thou art my welbeloued sonne, whom I haue loued alwayes with all my strength, be therefore meate for thy mother, an ignominie and reproch

to the sedicious, that by violence haue taken away our fode. Wherefore my sonne heare my voice, and sustain my soule and my life, and go to the end that is determined for thee by my hands, thy lot be in the garden of Eden and Paradise: be y meate for me, and a rebuke and shame to the sedicious, that they may be compelled to say. Loe, a woman hath killed her son, & hath eaten him. So when shee had thus spoken to her sonne, she tooke the child, & turning her face away least she should see him dye, she killed him with a sword, and after cut his body into certain peeces, wherof some she roasted, some she sod: and when she had eaten of them, she laid vp the rest to keep.

The saour of the fleshe roasted when it came out into the streets to the people, they said one to another: see here is the smell of rost meate. Which thing came to the knowledge of the sedicious at length, who went into the house of the woman, & spake roughly vnto her, Why shouldest thou haue meate to liue with, and we dye for hunger? The woman made them answer, and said vnto them, Be not displeased I beseech you, with your hand-maide for this, for you shall see I haue reserved part
Ce 3. for

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for you. Sit you downe therefore, and I
will bring it you, that ye may tast thereof,
for it is very good meat. And by and by she
layd the table, and set before them part of
the childes flesh, saying, Eate I pray you,
here is a childes hand, see here his foote and
other parts, and neuer report that it is a-
ny other womans childe but mine owne
onely sonne that ye knewe with me, him I
bare, and also haue eaten part, and part, I
haue kept for you. Which when shee had
spoken, she burst out & wept, saying, Oh
my son, my sonne, how sweet wast thou to
me whiles thou yet liuest, & now at thy
death also thou art sweeter to me then be-
fore. For thou hast not onely fed me in this
most greuous famine, but thou hast de-
fended me from the wrath of the sedicious,
wherewith they were incensed towards
me, when the smell of the meate brought
them into my house. Poine therefore are
they become my friends, for they sit at my
table, and I haue made them a feast with
thy flesh. After she turned her to the sedi-
cious, and bad them eate, & satisfie them-
selues: for why (saith she) should yee ab-
horre my meate which I haue sette before
you: I haue satisfied my selfe therewith.

why

Why therefore doe you not eate of the flesh
of my son: Tast and see how sweete my
sunnys flesh is, I dare say ye will say it is
good meat: What needeth pittie: Dought
ye to be more moued therewith then a wo-
man: If ye wil in no wise eate of the sa-
crifice of my sonne, when as I haue eaten
therof my selfe, that not this be a shame for
you, that I shold haue a better hart & gre-
ter courage then you: behold, I haue pre-
pared a faire table for you, most valiant
men, why eate ye not: is it not a good feast
that I haue drest for you: & it is your will
that I shold make you this feast. It had
been my part rather to haue bene moued
with pittie of my son, then yours: & howe
chanteth it therfore that ye are more mer-
ciful then I: Are not ye they that spoyled
my house, and left me no kinde of foode for
me and my son: Are not ye they that con-
strained mee to make you this feast, not-
withstanding the great hunger y I haue:
Why then eate ye not therof, when as yee
were the authors & the causers that I dyd
this deed: The Iewes hearing this mat-
ter, were wonderfully smitten in sadnes:
yea, euen the gouernours of the sedicious
began to stoupe when they heard of this, so
that

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that they all in a maner desired death, they were so amazed at this horrible act. Wherefore of the common people stale out in the night forth of Jerusalem with all their substance, to the Romans campe, & shewed *Titus* of this, who wept thereat, & was sorry for the matter exceedingly, holding up his hands to heauen, and crying, Thou Lord God of the world, God of this house, to whom all secrets are known, which also knowest my hart, that I came not against this Citty as desirous of wars, but rather of peace, which I euer offered them, but yet the Cittizens thereof euermore refused it, although I oftentimes intreated them. And when they destroyed one another by their civil dissention, I wold haue deliuered them, but I found them alwaies like most fierce and cruel beastes, nothing sparing themselves. And this mischief is come now so far, that a woman hath eaten her own flesh, beeing driuen therunto by most extreame necessity. I haue heard, and my forefathers haue told mee, all the power that thou hast exercised in tymes past towards them and their fathers, how thy name dwelt amongst them. For thou broughtest them out of Egypt, with a strong hand,

hand, and a stretched forth arme out of the
house of bondage, to whom also thou deu-
otedst the sea, leddest them through it dry,
and drownedst their enemies in the wa-
ter: after conductedst thy people through
the wilderness, & feddest them with breade
from heauen, thou causedst Quailles to flee
vnto them, and broughtest out water out
of the rocke for them. At length, & brought-
est them into this holy land by great and
terrible miracles and wonders. For thou
driedst vp the waters of Iordane, and ma-
dest them stand as it were on a heape, till
they were passed ouer. Thou causedst the
Sunne and the Moone also to stay theyr
course for thy peoples sake, till they myght
vanquish theyr enemies. Thou wouldest
also that thy name should dwell amongst
them, and thou gauest them this citie by
inheritance. Some of them thou chosedst
for thy selfe to be Prophets, which might
direct thy people, teach them, and leade
them in thy right way, to giue them war-
ning of miseries folowing, that they might
take heede of themselves; and beware of
the. Thou stirredst vp wise men amongst
them, to the intent Israel might knowe
what were to be done. Moreover, thou
diddest

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diddest chuse of them priests to serue thee,
and to blesse thy people Israel. Certain
godly men of them also thou dyest vnto
thee, and in a fierie Chariot thou carriest
them vp into heauen. Thou smotest the
tents of the king of Assur, and killedst
them 185. 99. men. These and diuers o-
ther things haue I learned of my forefa-
thers: yea, and Ioseph the Priest, a very
wise man, hath told me a great part of the
same. And now Lord GOD, this people
which I haue stricken against, I wold haue
said they had trusted in thee but thou seest
they trust not in thy saving health, but
in theyr owne sword. Thou seest also how
proud they be, notwithstanding thy terri-
ble signes and wonders, wherewith thou
hast fought on my side against the, which
they will not acknowledge. They say
there is no man can bring vs vnder, be-
cause the Lord our GOD will helpe vs.
yea, although wee be wicked: forasmuch
as for our sakes he rained bread downe
from heauen, deuised the Sea, brought
out waters forth of the hard rock, & stayed
the courses of the Sunne, and all for vs.
But they consider not that thou shewedst
these signes to theyr fathers for they
right

righteousness sake, & these for theyr wickednes thou hast stricken in our warres; to make theyr lande desolate; and to lay wast theyr cities, because of the multitude of theyr transgressions; and how thou hast consumed them with sword, pestilence, and famine, that they are faine to eat the flesh of theyr children. And yet for all this, they cannot find in theyr harts to humble themselves before thee, nor to acknowledge thy hand to haue bene vpon them for their wicked workes. I also haue not been very earnest vpon them, but haue assaulted them ever gently. If so be it thou wilt not deliuer them into my handes, I wil get me hence from these most wicked men, and flee away to saue my lyfe, least I also perrish in theyr sinnes, when thou shalt overthrow them, as thou diddest overthrow Sodom and Gomora. Wherefore I wil gette me out of their lande with speed, least we be destroyed with them, for our eyes do see Sodom y^e was overthrowen in their borders. Yea, but this hardeneth theyr harts also like yron, that they say, why shold we not be like to our fathers in cruelty: for our father Abraham, whē as he had but one onely son, he went to sacrifice

fice

The warres of

face him to the Lord, whom indeede I doe not reprehende for this fact: for why? I know not the mystery thereof, albeit I marvelle how he had no pittie on his sonne. I haue heard also of a certain king of theirs, who the same day he set forwardes to the wars, made a vow to God that he would offer a sacrifice, if he should haue good successe in his wars, and when hee returned from the wars, he offered to God his onely daughter, and so performed his vow that he had vowed vnto God. And hereby I know they are men of a stubborn spirit: for whatsoeuer it giueth them in their heads to doe, that they think must needs be done, & they are a naughty people, and most hainous sinners. Wherefoze, except thou wilt deliuer them to me, I will gyue ouer the wars, for I will not be slaine with them without all iudgement. When **THE** had said all these things, he commaunded to bring an yron ram, and to bend it against the newe wall which the sedicious had raised, that they might batter the wall and cast it downe. Then came forth many of the nobles of the sedicious vnto **THE**, & made peace with him, whom he placed amongst his chiefe men.

Sho2t

Shortly after, the Romans sette a fyre at
certain gate of the temple, that was shut,
whose doore was couered ouer with silver:
and while the timber of it burnt, the silver
melted and ranne vpon the ground. So
when the gate was open, there appeared
the way which goeth to the *sanctum sancto-
rum*, or holiest of all. As soone as *Titus* saw
it, hee honoured it with great reuerence,
and forbade his people that no man should
come nigh it, saying, Take heed ye med-
dle not with this house, till wee take fur-
ther deliberation what is to be done in the
matter. Wherefore hee commaunded pro-
clamation to be made throughout all his
campe, in this wise. Whosoever commeth
nie this sanctuarie, shal suffer death for it.
He appointed also a strong band of men to
keepe the temple, that it were not suspen-
ded & vnhalowed by any of his. But his
Princes and Captains answered hym,
saying, Unlesse this house be sette a fire,
thou shalt neuer subdue thys people, for
asmuch as to saue it, they bow themselves
to die. Notwithstanding, *Titus* wold not
harken to theyr counsell in this mater, but
appointed of his souldiers, & such Iewes
as had made peace with him, to keepe
ward,

The waies of

warde, gining them charge to keepe the Temple and *Sanctum sanctorum*, leaue shoulde be polluted, till they had consulted upon the matter. The sedicious yet that remained in Jerusalem, being the Romans departed from the temple, & leauing the wars there behind them, they came vpon them with theyr swordes & slawe and slue them vp cleane, letting neither man scape. Which *Titus* hearing of, he brought his whole army thither against the sedicious, and killed many of them, the rest fled to the mount Sion. The next day the Romans sette fire vpon the *Sanctum sanctorum*, laying woode to the doores that were couered ouer with gold, and then set fire in them. So after the gold was burnt, & the timber of the gates was once burnt, the house of the *Sanctum sanctorum* was open (that all men might see it) the 9. day of the 5. month, which was the very same day that it was opened also in the time of the Chaldees. The Romanes therefore, when they had gotten y^e doore of the *Sanctum sanctorum* once opened, & had entered into it, they made great ioy, and gaue great shout, whiles it burnt: which when *Titus* saw, he made great speede to quench the

Julie.

the fire, and to save the *Sanctum sanctorum*, but he coulde not do it; there did so many set it on fire in so many places. Titus thereupon cryed unto them that they should not do so: but they wold not heare him. For like as a bohement floodde of water breakeeth all things; and drineth them downe before it: even so with a furious violence the Gentiles rushed vpon the Temple of the Lord, the fire flaming now & then out of measure. Thus Titus cryed vpon them in vaine; wherefore when Titus sawe he coulde not refraine the people from the *Sanctum sanctorum* with wordes, he drew out his sword, blaming the Captaines of his owne people, and the other that were not Romans, he killed them; for they in time past were more wont to spoyle the Temple: neuerthelesse he coulde not stay them, nor put them backe. He cryed still vpon them notwithstanding, till hee was so hoarse that hee could cry no longer.

The pziestes which were in the *Sanctum sanctorum*, withstood the Romans stoutly, till they were no more able to lift vp theyr bandes against them. Wherefore when the pziestes sawe there was none other safeguard left, they leapt into the fire, and
 diners

The warres of

diuers other Iewes with them, that had
hyed themselves in the *Sanctum sanctorum*
and so were all burnt together: for they
sayd, What shoulde we live any longer
nowe that the Temple is burnt? Thus
ceased not to strike the people, to chase them
from the Temple, that they should not fight
against the *Sanctum sanctorum*, but no man
would obey him, for they were many that
spoyled the Temple. Thus therfore being
so weary, that all his strength fayled him,
he fel downe upon the ground. So when
he saw he preuailed nothing with his cry-
ing, he left of forbidding them.

After that the house of the *Sanctum sanc-
torum* was burnt, Thus rose and entered
into it, and sawe the gloze & magnificence
thereof, and beleued that it was the house
of the Lord, for as yet the fire had not ut-
terly consumed all, so that he sayd, Nowe
I well perceiue, that this is none other
then the house of God, and the dwelling of
the G D of heauen, neyther was it for-
nought that the Iewes stood so earnestly
in the defence thereof, nor the Gentiles also
so did not without a cause send golde and
silver to this Temple, from the farther
parts of the world. For great is the gloze

of this temple, and it far passeth the Temple of the Romanes, and all the Temples of the Gentiles that euer I saw. The God of heauen, which is the God of this house, take vengeance of the sedicious, whose mischieuous and hainous deedes haue brought this euill vpon it. The sedicious that yet remained at Ierusalem, seeing the *Sanctum sanctorum* to be burnt, they set the rest of the Temple a fire themselves, and all the houses that were filled ful of treasure, and all kind of precious iewels. And where they knew there was yet some victuals left, they sette it a fire also, least the Romans should haue any commoditie by it, saying, Nowe that the *Sanctum sanctorum* is wasted, what should wee liue any longer, and then what neede haue we of any other buildings or houses? After this, the Romans quenched the fire, and set vp their Idols and images in the temple, and offered burnt offerings vnto them, blaspheming, rayling, and mocking at the Iewes and their lawes, in the presence of their Idols.

About that time was there a certaine Jew, that prophesied a lye vnto the sedicious that remained yet at Ierusalem, bid-

If f.

ding

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ding them to play the men, and resist their enemies: for now (saith he) shall the temple be builded by it selfe, without mans hand, that GOD may declare his power vnto the Romanes, which now glozie in themselves that they haue overcome the Iewes. Therefore if yee wil fight stoutly against the Romanes, this day shall the Temple be builded by it selfe. Therefore the sedicious set vpon the Romanes, and slue many of them. So the Romanes enkyndled with ire, handled the people cruelly, killing them like sheep, wher they had fauoured them hitherto. All these things happened vnto the people, because they gaue credite to the false prophet, & marked not the signes that appered at Jerusalem. For the yeere next befoze the comming of *Vaspasian*, there was seene a star ouer the Temple, so bright, as though a man had had many drazone swords in his hande at once. And at the same time as the star appeared in the time of the solemne feast called Passach, that whole night the Temple was as light & as cleere, as though it had been midday, & it continued so by the space of 7. daies of the feast. The men of vnderstanding in Israel, knew wel enough that this

Easter.

this was an euil signe, but the rest of the people interpreted it in good parte. The very same time also, they brought a Heifer for a burnt offering, which when shee was feld and strooken downe that they might dzesse her, she calued a lambe. This miracle (they said) likewise made for the, and pretended good. As also this that followeth, they interpreted to good. There was a certaine gate that was called the East gate, a great and wonderous heauie gate, that was neuer opened nor shut, but 20. men had enough to doe about it, the creaking of the gums and hookes whereof, might be heard a farre of. Thys gate was found open without any mans helpe, and they could not shut it, til a great number assembled and ioyned their strength together. After this, there was scene ouer the Temple, and the *Sanctum sanctorum*, by the space of a whole night, a face of a man wonderfull terrible. There appeared also at that time fiery Chariots and horsemen, and great beastes in the skye, coming nigh to Ierusalem, and all the lande of Iuda. In the feast also of weekes, the Priestes hearde a man walking in the Temple, and saying with a great and a

The warres of
wonderful terrible base voyce: Come let
vs goe away out of this Temple, and let vs
hence: But especially there was one pas-
sing all these. A certaine man in the citty,
of a base & lowe degree, whose name was
Iehosua, the sonne of *Chananeiahu*, began
to cry vpon the feast of the Tabernacles,
with a loude voyce, on this wise, A voyce
from the East, a voyce from the West, a
voyce from the foure windes of the hea-
uens, a voyce against Ierusalem, a voyce
against the Temple, a voyce against the
bridegroom, a voyce against the bryde,
and a voyce against the whole people.

Thus hee cryed very often, so that the
cittizens of Ierusalem hated him, and said
to him, What cryest thou alwaies thys
cry: But the Gouvernour that then was
in the citty, forbade the cittizens to say any
thing to him, supposing him to be besides
himselke, and mad. Therfoze he neuer left
crying for the space of 4. yeeres, tyll the
wars began, saying, Woe to Ierusalem,
and to the sanctuarie thereof. When the
warres were once begun, and the towne
besieged, it fortun'd as hee wandered a-
bout vpon the wals, crying after his olde
manner, hee adding this, Woe vnto my
selfe

selfe : and with that a stone came out of an engine from the Campe, and smit out his bzaynes. At that time also there was a wytyng found, grauen in a stone of old, which the Iewes read : the woꝝdes were these. What time the building of the temple shal be brought to foure square, then it shall be destroyed. Now when the Antochia was taken & rased by the Romans, and the wals of the Temple were al broken, the Iewes making speede to repayze the ruines and delapidations, without any remembraunce of this scripture, they made the Temple foure square. Besides this, there was a scripture founde in the wal of the *Sanctum sanctorum*, on this wise. When the whole building of the Temple shal be foure square, then shall a King raigne ouer Israell, and that king & Ruler, shall raigne ouer all the land of Israel.

Some interpreted this vpon the king of Israel. But the Priestes saide, It is the King or Ruler of the Romanes. The whole armie of the Romans being now come into the Temple, and the Iewes also fled to the mount Sion : the Romanes set vp their Idols in the Temple of the Lord, and offered sacrifice vnto them, blas-

The warres of

pheming and railing at the Jewes & they
God. At that time there came down to the
Romans, a little boy of the priestes from
the mount Sion, which went to a captain
of the Romanes that was keeper of the
temple, and desired him to give him some
water to drinke. He took pittie of the boy,
& bad give him water. The boy taking the
vessell that the water was in, first drank
himselfe, then ranne away with the rest.
The capitaine ran after him himselfe, but
he would not overtake him, of a purpose,
because hee was delighted with the boyes
drinking. wherefore hee let him goe for the
nonce: so he got vpp to the priestes, and
gaue them drinke. On a time when the
Romans were at their sacrifice in the pre-
sence of *Titus* they? Lord, certaine of the
Priestes came and besought *Titus* that he
would not kill them. To whom *Titus*
made aunswere, Why doe ye wish to live
nowe, and not rather die with your bre-
thren y haue abidden death for the Gods
sake of this house: Then *Titus* comman-
ded his men to kil them, and so died they.
After *Schimeon* and *Iehochanan* sent Em-
bassadours to *Titus* to require peace: to
whom *Titus* made aunswere in this wise.

Howe aske this thing too late, and how cometh it to passe, that ye nowe intreate for your liues, whē that of so great a number of people, yee haue left none saue a very fewe. When as also yee haue wasted all things most cruelly and desperatly: Now after all these your mischieuous actes, yee require peace, which ye would neuer receiue of me, although I desired you neuer so oft. For it pittied me to see your people, some to be vered with hunger, and some to be cast out of the citty without any buriall. But ye hardened your neckes, and would neuer admit any peace, till all the people were destroyed. Therefore *Titus* reprehended the with many other words, saying vnto them, Tell me you sedicious, you wicked and sinfull persons, haue not you slaine the people of the Lord: You sette his house on fire, you brought vppon this Citty all this mischief.

How can you therefore perswade your selues, or presume to desire the safegarde of your liues: and why wil ye lye alone of all the Sages, righteous, innocent, godly, and holy men, whom yee haue slaine without any mercy: How may I committe this, not to be auenged of you, that haue

The warres of

haue done me so much mischief: Yee desire life, and yet perseuer and continue in your malice still, holding your swordes in your hands, and beeing in armes, neuer thelesse, ye intreate me to saue your liues. Haue we not nowe taken the Citty, and also the Temple, and the *Sanctum sanctorum*? haue not wee burnt it with fire? What is there left for you to put any hope in? and what looke yee for to remaine? Wherefore cast away your swordes, and lay away your armour, and then come vnto me and intreat me, and then shal I know what I haue to do, peraduenture I shall be gracious vnto you, & pardon you your iniquities.

The captaines of the sedicious, *Schimion* and *Iehochanan*, made answer to *Tinus*, We haue swozne by the Lord our God, who is God of heauen and earth, that we will neuer beare thy yoke, nor serue thee, nor make any peace with thee, to be subiect vnto thee: Nowe therefore if it be thy pleasure to shewe vs mercy, suffer vs to goe out of the Citty, and we wil take our journey into the wilderness: which if thou wilt graunt vs, we wil reporte that wee haue found fauour at thy hand: if not, we will

will remaine in this place, to see what wee shall determine, and what maner of death we will die.

When *Titus* hearde this, hee was wonderfully wroth, and sayd, Remaineth the pryde of your harts, and the hardnesse of your necks yet with you stil, although yee be taken? yet dare ye be so bold to say, we haue swozne that wee will not beare thy yoke? Yea, yee haue swozne vnto death, for ye haue despised life, when as your citie is wonne, the house of the *Sanctum sanctorum* is burnt, and no refuge is left you. Wherewith then can you put away your ignominie and shame, and what is your hope if a man might aske?

Then gaue *Titus* commaundement to the Romans, that they should not omit any opportunity to set vpon the sedicious, and by one meanes or other, to destroy *Schimeon* and *Iehochanan*. There was at that time, a certaine man of the Kings blood, whose name was *Serach*, he accompanied with all his brethren & sonnes that were there with him of the kings bloode, came downe from the mount *Sion* to *Titus*, who receiued them honozably, & gently ordered them.

When

The warres of

When *Iehochanan* and *Schimeon* vnder-
stoode that *Serach* and the rest were gone,
and had yelded them to *Titus*: they went
and set fire vpon all that was in the kings
palace, that the Romans shoulde haue no
commoditie thereby.

From thence they went to the Temple,
where they found certaine noble men and
Captaines, whom *Titus* had put in autho-
rity about the temple, of whom thre were
chiefe: one captaine of the horsemen, the
second of the Charets, and the thyrd of the
footemen, him they killed, and tooke his
companion alieue. Whys besought the that
had taken hym, that he might be brought
to *Schimeon* theyr Captaine: let him (saith
he) do with me as he lyst, and in this one
thing let me finde fauour at your hands.
They agreed, and brought him to *Schi-
meon*, who commaunded his seruants,
as soone as he was come, to sleigh him. But
while he that was appointed to this busi-
nesse made delay, and killed him not by
and by, he whipt downe of the hill, escaped,
and came to *Titus*: who commanded him
out of his sight, beeing wroth with hym,
that he had not sought vnto death, rather
then to be taken quicke.

But

But with the Iewes was hee wonder-
fully displeased, that they had so dispight-
fully ordered his men: wherfore he com-
manded to kill all the Iewes, as many as
could be founde in the streetes of the Cit-
ty, whom he wold haue spared before, and
caused proclamation to be made throug-
hout all his campe for theyr safetie. Then
died many of the Iewes, so y^e euery place
was full of deade bodies. The men of war
of the Edomites which were with *Schi-
meon*, perceiuing howe the matter went,
they sent Embassadors to *Tirus*, to desire
peace, and to saue theyr lyues: which
when it came to *Schimeons* eare, hee went
vnto them, and slue the chiefe of them, and
theyr noble men: the rest of the people of
the Edomites fledde vnto *Tirus*. From
that time forth, *Tirus* commaunded his
menne to vse no more cruelty vpon the
Iewes. Soone after fled *Jehochanan* and
Schimeon, and hid themselues in certaine
caues. The rest of the chiefe men of the
Iewes that were with them, seeing them
now to be fled, came downe fro the mount
vnto *Tirus*, and fel downe vpon their face
before hym vpon the grounde, whom
Tirus receined gently. As for the sedicious
that

The warres of
that were with *Schimeon* and *Iehochanan*,
they fought till they all died together.

Then came forth vnto *Titus* one *Iosua* a
priest, sonne of *Schaftai* the high Priest,
bzinging with him two candlestickes of
gold which were in the Sanctuary, & the
Tables of gold, with other vessels of Sil-
uer and Golde, and also the holy vestures,
decked with gold and precious stones, all
those hee gaue to *Titus*, who made him
chiefe priest ouer the that remained, next
vnto *Ioseph* the priest: for *Titus* gaue *Ioseph*
authozity aswel ouer the priestes and Le-
uits, as ouer the whole people of y^e Iewes.
Then was *Gorion* the father of *Ioseph* that
writ this history, brought out of prysen,
with his wife and childzen, among whom
was one *Bonian*, *Iosephes* younger brother,
he was a very wise and godly Priest, by
whom God bestowed many benefites vpon
the Israelites. For *Titus* left him at
Jerusalem, and toke him not with him, as
he did *Ioseph*. *Iosephes* father liued after the
Citty was taken, 20. monthes, and died.
They toke then also one *Phineas* a priest
who was keeper of the Treasure house,
he be trayed and detected to the Romanes
all the treasures of the priestes, and the
The Ament

the Iewes.

223.

Attirements : hee gaue also vnto *Titus* a most precious Oyle, with swete odours and perfumes, and garments also of purple, which the Kings of the seconde Temple had giuen. Wherefore both this *Phineas* and *Iosua* whom wee mentioned afore, transgressed the couenant of the Lord, and offended God, in that they deliuered bys Jewels to the enemies of his people, which they ought not to haue done, but rather to haue died for the glozy of the Lord, as the other priestes did, which cast themselves into the fire. Thus was the Citty of Jerusalem taken, with all the precious thinges that were therein : and *Titus* went vp to the mount Sion, tooke it, and rased the walles thereof. Uppon a three dayes after, *Jehochanan*, sore vext with hunger, left his place where he lurked, and came to *Titus*, fell downe afore him, and kissed his fete, saying, Saue me, O Lord king. *Titus* commaunded him to be fettered with yron chaynes, and when he had caused hym to be carried about the campe so bounde, and to be mocked of all men by the space of 7. dayes, hee commaunded to hang him, and so gate he a iust end and fitte rewarde for bys cruelty. Afterward came *Schimeon* also

The warres of

also forth of his Den, beeing driven with famine, he had put on kingly apparell, and shewed himselfe a farre of to the Romane host: who seeing him, were afraid to goe to him, but he called vnto them, and aske for some captaine. Then one came forth and said vnto *Schimeon*, tell mee who thou art, and I will not kill thee: *Schimeon* answered therfore, and told him, I am *Schimeon* that sedicious captain of the Iewes, which haue made you so much adoe, nowe I beseech thee shew me so much fauour as to bring mee to *Titus* thy maister: which he did. *Titus* therfore when he saw *Schimeon*, he commanded him to be fast bound, and to be led about the whole host, that he might bee deluded and mockt. Afterward he was put to a sore death: first his head was stricken off, then he was cutte in many peeces, and cast vnto dogs. So hee died an abhominable death, beeing punished for his iniquity.

The number of the Iewes, aswel citizens as other, that came vnto the feast to Jerusalem, which were slaine partly by the Romans, partly by the sedicious, during the whole time of these warres, was knowne to be eleuen C. M. besides them
whose

whose number was not knowne: Onely they were counted which were slaine and buried. Besides them, they also were not reckoned, that after the death of *Iehochanan* and *Schimeon*, dyed with *Eleasar* the son of *Anani* the priest. They that were led prisoners by *Titus* to Rome, were 16. thousand men. *Titus* therfore with *Ioseph* went to Rome, leauing *Bonian*, *Iosephs* brother at Jerusalem, who was appointed the chiefe priest of them that abode there: for that did *Ioseph* request of *Titus*, which he perfozmed. The sedicious were al slain in that battaile, which they tooke in hande for the peoples sake, and the Temple of the Lord. They also that *Titus* tooke prisoners, were put to vile deathes. For hee reserued many to be mocking stocks in euery citty where hee passed by in the way to Rome, & in euery towne he commaunded some to be brought forth and cast vnto the Lyons, til they were all consumed.

There were certaine people at y^e time dwelling amongst the mountaines of *Arat*, that were called *Alanites*, whose power *Alexander* king of Macedonia fearing, closed them in on euery side. Thys people although they had no knowledge of

The warres of

of the state of **Armenia**, yet this time
they maintained that one of them in the
great pole burnt a little at the end, burnt
putte eight hundred good soldiers
were they never so well appointed and ar-
med. What it they were they were always
starved, but never being oppressed with
a great dearth and famine throughout all
they land. they sent Embassadors to the
people of **Turkey** they neighbours, re-
quering them that they would open the
straights of the Mountaines, that they
might come forth with they **Wives** and
chyl dren to take them foode. **The**
Turkeys graunted their requests,
and opened them the entraunces of the
Mountaines. So they came forth wander-
ing here and there, and spoiling dyvers
Countries, til at length they tooke they
journey towarde the mountaines of the
lande of **Adai**, where they found houses
namely in the desert of **Adai**, among
the people of **Arat**. They got those houses
leapt upon them, and entred the Land
Adai. The President or ruler of the
Country hearing thereof, fledde into the
highest hilles, leaving his wife and chyl-
dren behind him so; that he was so afraid

of the Alanites, knowing their valiant-
nesse. Straight way he sent to them Em-
bassadours to make peace with them, and
he wold let them haue victuals vpon this
condition, that they should not spoyle hys
country. They made answer, If so be it
he wold keepe them, and let them haue
foode for the space of one moneth, till the
corne in their owne country were ripe, they
wold returne home again at the monethes
end. For we desire not (say they) thy gold
or siluer, being men seperated from all en-
tercourse and traffique with other people,
nor any thing els then foode we seeke not.

This they request the Ruler graunted
them, and let them haue a certaine graine
called Bil, sodden with one kinde of flesh
or other. The number of them was seuen
H. one hundred and fifty, and five H. one
hundred and forty persons. When the
moneth was ended, and the Alanites vn-
derstood the corne in their owne country
was ripe, they departed out of the Land of
Madai, according as they had swozne, and
returned toward their owne country. And
as they were a going homeward, *Mithri-*
dates king of Ararat came against them to
anoy them, minding to drine them from

The warres of

his coastes, least they shold wast his coun-
try. Therfore while they passed through
his country going toward their own *Mu-
thridates* made warre vpon them, but his
men were beaten downe by the Alanites,
like as Camels fall vpon the ground when
a strong man treades them downe. Then
one of the young men of the Alanites in
despise put a rope about *Muthridates* neck
and drew him after him, vnto his great
shame. *Muthridates* gate out his sworde,
cut a sunder the rope and fled. To whom
the Alanites looking back, said, Goe thy
way, get thee home, & moue no more war
vpon vs hereafter, for wee were not min-
ded to wast thy lande, nor yet to kill the
people. For if wee had ever intended it
could we not haue done it long ago, when
as nothing is betwixt vs and you, but the
mountaines of Ararat. But we were of
this mind, that we shold greatly offend &
kill men of our own shape & likeness, &
now home. *Alexander*, which went about
to subdue the whole earth, & to declare his
power, closed vs by within our land, where
hecause he was afraid we shold come out
vpon him. But wee laugh him to scorn
when he did it. If we had listen, we could
have

have letted him from dwelling in, and to
 make no peace with him: but wee forced
 not of his doings. For it is our custome to
 keep vs within our country, we seeke no
 other land, when as our owne land is bet-
 ter then any other. It pleased vs wel that
 he enclosed vs, that the cruel wild beastes
 which are in the Mountaines of Anarat,
 could haue no passage to vs. The cause we
 shew out now, was nothing els, then that
 we were grieved with a great dearth, and
 we determined to be no longer frō home,
 then till our own fruites were ripe, & then
 to return, as you see we do. If we had been
 minded to win your land, had we not been
 able utterly to haue overcome you, and to
 haue gotten the dominion ouer you: but
 neither yett nor your country did hurt de-
 stroy vs greatly, for our manners differ farre
 from yours. Behold, the king of Madat,
 when he had kept vs for a moneth, we dyd
 him no harme, we are not wont to hurte
 men as yee are, y cannot be content with
 our owne state, but must desire other
 mens inheritance. Now therfore goe & re-
 turn to your own country, & so will we to
 ours, without doing you any more hurt:
 therfore yee neede not be afraid of vs.

The warres of

How the Alanites went home to their
 owne countries, hauing slaine of *Methri*
des people, three hundred thousand men,
 and neuer a one of their owne was killed.
 Thus hearing of this, was desirous to go
 vnto them, to let them vnderstand his va
 liantnes, but he could not compasse it, be
 cause all his best men were spent in the
 wars at Ierusalem. Wherefore he deter
 mined to return to Rome, after he had ta
 ken Ierusalem, where he abode as yet be
 fore the Antiochia. Where he had intelli
 gence that diuers of the Iewes were ga
 thered together, with whom was *Elas*
as the son of *Anan* the priest, who during the
 siege, fled vnto a certaine hole, called *Me*
zica, whereupon many of the Iewes re
 sorted to him. Thus hearing this, that ma
 ny had toynded themselves to *Elas*
as, knowing least after his departure, *Elas*
as might from thence make a roade, and take
 Ierusalem, and so kill up all the Romans,
 which shoulde be no small damage to the
 Romane Empire. Wherefore hee made
 out against him, and sent thither one *Se*
chan a noble man of Rome, with a great
 host to bessege *Mezica*, but he coulde not
 golde it. Wherefore he sent vnto *Faul*
med

anyon ran to batter the walles withall.
 Which after hee had receiued, hee beate
 downe the wals of Mezira therewith. The
 Iewes seeing that, rayled a great coun-
 termure within of wood & timber, which
 the Romans set fire in, and burnt. After
 that, they assaulted the towne from morn-
 ing til night, at what time the Romanes
 left off supposing they were not able to pre-
 uail agaynst *Elaazar* defence in the dark.
Elaazar in the meane season, called an
 assembly of all the chiefe men of *Jehuda*
 that were with him, and saide vnto them
 in this wise. Come hither ye seede of
Abraham and kingly priesthood, which haue
 vntill this day euer preuailed agaynst the
 enemies of God. Let vs heare your ad-
 uise what is best to be done agaynst this
 multitude that is come vppon vs at on-
 swares. We see that at this time chieselie it
 becommeth vs to follow the courage and
 valiantnes of our forefathers, wherewith
 they were in time past indued. Consider
 moreover, that every thing hath his ende,
 and there are some times in wars, when
 as men are wont to followe the pursue,
 some time to flee from the same whō they
 pursued, and to humble themselves before
 them.

them. And it is no shame nor be humbled
& disgraced when as all things have done
their minare and albeit who so is of a bold
the courage, he must for establish his heart
that he quail not with feare, that shal be
be deemed a valiant man. If ye the quest
be of that tourage that ye feare not death
then will I call you valiant men, and thus
thyle. Consider the feallitude of ydolatrous
our father, & the fact that he did for having
his one only sonne, whom he had have into
him in his age, hee neuer staggered nor
staid not it to offer him up to the lord God
for a burnt offering: for hee thought not
that he shold kill him, but perswaded him
selfe most certainly, that he shold promise
him to the life and light of the eternall
glorie as for the love of God, & at his com-
mandement, he shold have killed him. Wher
the thing that Iosaphat the iust king did
who setting at nought his wretched life,
and aspiring to eternall felicity, would
not avoid the jeopardy of his life, when
he might have done otherwise. Although
Nabab said he would not against him
but against the king of the Ammonites
I would not Iosaphat have him but
proceeding against him he had a miracle done

thine in the battell, & went unto that great
 light in the garden of Iherusalem, which is
 the los and inheritaunce of the iust. And he
 knoweþ in this world, he no man receiveth
 the reward of his righteousnesse, but it is
 laid up for him in the other world: where
 he shal reape the fruit of his righteousnesse;
 that he hath sowne in this world. Neither
 doth long life in this world profite a man
 to the obtaining of everlasting blisse, ex-
 cept he doo his righteousnesse, & leaue his soule
 free of unlikenesse, into light: like as con-
 trariewise, the justes of Iherusalem doo man-
 y from everlasting happiness; if so be it, his
 soule haue no defect in those thinges that
 pertaine to the world to come. For when
 Job sheweth thine of his brother, Iudith
 long life yet when he had ended it, he ob-
 tained everlasting rest. And that he
 was long in this world, was a wanderer
 and a churmagate in this earth, & after this
 life, went to perpetual misery. Now ther-
 fore, my brethren, if wee also shal live any
 longer, our life shal be a miserable life, and
 our daies & daies of vanitie and trouble:
 yea, our soule as long as it shal remaine
 in this body, it shal be tossed with great
 tribulation: but if it once goe forth, then
 shall

the flesh, and neuer be afraid. And in
the dayes that it is in the body, it needeth
lygneth weeping and mourning: for it is
the spirit of lyfe, which is hedged in with
in the body, sinnowes, bones, and other
members, none other wise then if it were
bounde with chaynes. The spirit is also
that which quickneth the flesh, that is ta-
ken of the dust of the earth: for flesh can
not quicken the spyzite. Besides this, the
spyzite is that which obserueth & marketh
the flesh, and searcheth the works thereof,
so long as it is in the body. As the flesh
cannot see the spyzite, but the spyzite seeth
the flesh alwaies, neither is there any
member of the body hid from it. The eyes
also of the body cannot perceiue what time
the spirit setteth to the flesh, and depart-
teth from the same, for the spirit of man
which is his soule, is from heauen: but the
flesh is taken from the earth. And therefore
the soule may remaine without the body,
but not like huse the body without soule:
and when the spyzite comes to the flesh,
it visiteth it as a neighbour is wont to go
and see his neighbour, and quickeneth it,
and when again it departeth from it, the
flesh dyeth, and if the soule had followe the
desires

desires of the flesh, then this is the taste
of the soule; but if it give noe taste unto the
flesh, then shall the soule come forth light
of life, and the flesh shall die. To 111111 311
130 Therefore the soule is glad when it de-
parteth out of the body, like as one that
hath bene bound, is well payd when he
is dismissed out of prison. For all while
that the soule is kept closed in the flesh, it
is as it were a slave, in most hard & grie-
vous bondage under a hard master. Ther-
fore when it departeth from the body, it
is glad, because it must goe to the garden
of Paradise. Thus ye see that in this tyfe
the soule is compared to a bond servant
and slave. Much more then this did he dis-
course of the immortality and blessednes
of the soule before them, which we have om-
itted here. And making then a digressi-
on from that, he lamented and wept most
bitterly for the case of the citie of Jerusa-
lem, saying *woe to the citie of Jerusalem*
woe to the citie of Jerusalem
that great & populous Citie? where is that
most beautiful citie of Sion, and that holy
citie which rejoiced the whole earth? Oh
thou worshippe of Israel, the birth of our
patres, whether is thy glory come? where
is

is the magnificence of Iherusalem to be
 be the hill of the daughter of Sion & where
 be her kings and princes: where be the
 kings that were wont to come to enquire
 of her welfare in her gates & where be
 her sages and Elders, her young & not
 valiant men, which were to be and more
 in her streets upon her Sabbaths and
 festival daies: where is her famous sanc-
 tuary, the dwelling of the almighty God
 where is the house of *Sanctus* *Sanctus*
 the habitation of holiness, where no
 man might set his foot: but the hill
 which in all ages only once a yere entred
 into it: but now, O Iherusalem, thou wast
 once replenished with people, & renowned
 amongst kings, belovied of God, in thy
 town established the seate of the Kingdom
 of iustice & iudgement, whose streets were
 paved with most precious Marble, whose
 walls glistened and shined with the Jewell
 stone, whose gates every one were pla-
 ted with gold and silver, whose walls were
 builded with great stones most honor-
 able, whose priests in the min of the sanc-
 tuary, like to angels of God and as
 of holiness, with sacrifices and burnt
 offerings, made the house long to the
 most

and the people. How art thou now flatted
 full of slain men and carcases, which
 haue perished, some by the sword, some by
 famine: and how are the sons that dwell
 in thee, and the strangers also that resor-
 ted to thee, to honor thy feastes, brought to
 ruine now in thee: How art thou fallen
 from the height of thy pride, and how art
 thou set a fire & burthen vnto the foun-
 dations, and art left desolate and solitary:
 What eye is so hard that can behold thee:
 What hart so strong can abide to see thee:
 How art thou become a burying place of
 carcases: and how are thy streets made
 beyond a desolate of living creatures: and
 they which heretofore were replenished
 with young, are now filled with deade.
 How hath the ashes of fire covered thee,
 that the sun cannot come at thee: How
 do the ancient men which in times past
 did sit in the midst of thee, in the seat of
 judgement, and iustice, now
 they sit by the carcases of the people, and
 crying alwaye crows & beasts feed them,
 hearing they heare heares bespattered
 with dust and ashes, in stead of the people
 and those women the daughters that
 are left, they remaine in the houses of
 them

The warres of

the that made thee desolate, not that thou
maye live, but be unhalowed & polluted.
who shall see all these thinges in thee, and
shal desire to live, rather then to die: who
knowing the magnificence that thou haddest
of late, and now shall see thinge igno-
minie and the dishonour of the same, will
not chuse to die: And would God we had
been dead before, that we might not have
seene in thee thy reproche: or who would
bring to passe that wee might lacke even
that we shold not be compelled to see these
mischiefes that are in the middes of thee.
And behold we live a most sorrowful life,
for our enemies even now afore wee be
dead, cast lots upon our sons & daughters
to diuide them amongst them to be their
servants and handmaidens. When *Eliezer*
had ended this lamentation, hee spake to
the people that was with him, thus.

Now therfore brethren & friends, take
compassion of your selues, your wives, and
children, with old men which be with you,
let them not be led into bondage without
all mercy, that they be not constrained to
mourne under the handes of their ene-
mies. For if ye do this, ye lose without
doubt all places that are prepared for you.

in the world of righteousness, neither shall
 we have any part in the light of life. We
 rather with your owne hands kill them,
 for if ye will do so, they shall be counted
 as sacrifices most acceptable unto God.
 And that done, we will utter our voice
 upon our enemies, and fight against them
 till wee die valiantly for the glory of the
 Lord. For wee will neuer suffer them to
 bind us with bondes & chaynes, as bond-
 slaves in the handes of the uncircumcised.
 Neither will we see our ancient men to
 be valued by the beards before our eyes
 most miserably, nor yet our maidens, widows
 and daughters, to be prophaned, unba-
 lowed, and defouled, nor our sonnes cry-
 ing to us, and we cannot helpe them. For
 what shall our life availe us, after that our
 land is desolate, our Sanctuary rased, the
 Romanes ravish our widows & daughters
 before our eyes, and oppresse our sonnes
 with a most greivous & hard yoke? Now
 therefore it is better for us to kill all our
 maidens and children, whose blood God shall
 accept thankfully, as the blood of burnt of-
 ferings, and after we will utter our voice
 against the Romans, till we be all destroyed,
 and so, the glory of the Lord our God.

These

These men therefore went and gathered together theyr wiues and daughters, rebuked them, and kissed them, saying, Is it not better for you to die in your holy city, & to be buried honourably, then to be led away into bondage with great ignominy, and to come into the lands of your enemies, & be compelled to dye before the idols of the Gentiles? These sayings when the people heard, they arose forth that night in great sorrow and penitencies, weeping & making great lamentation: but they all came with one accorde, that they had rather die then live. Therefore as soon as it was day, *Eleasars* companions killed theyr wiues and children, and cast theyr bodies into the cisternes and welles that were in *Melchiorah*, covering & stopping them with earth. Afterward issued *Eleasar* the priest son of *Athab* of the Tribe with all his men, and fought a battayle vpon the Romans, of whom the Jewes killed a great number, & fought so long till they all dyed marshall for the Lord God.

But there left a remnant of Israel in the City *Iafnah*, and the villages thereabout, and in the Citty *Beth* and *Abel* and

and their villages: in which place *Rabban*
Jochanan sonne of *Sakkai* was appointed
 wise. *Bozai* the priest, younger brother
 of *Joseph* the priest, was put in authoritie
 for *Titus* for *Joseph* sake, ouer all the Jewes
 which were at *Jerusalem*. At the same
 time was *Raschbag* a Prince of *Israel* put
 to death, and *Ischmael* sonne of *Edischa* the
 high priest. Moreover, *Titus* was minded
 to haue put *Rabban Gamaliel*, father of
Raschbag to death: but *Rabban Jochanan*,
 sonne of *Sakkai* made sute for him, and ob-
 tained pardon for his life. This *Rabban*
Jochanan was he that came forth of *Jeru-*
salem in the beginning when *Vaspasian*
 then of *Titus* came first against *Jerusa-*
lem, to whom *Vaspasian* honoured greatly:
 so much as when he returned to *Rome*,
 he commended this *Rabban Jochanan* to
 his sonne *Titus*, commaunding hym to
 honour hym, for hee perceiued hee was
 a wise man. *Titus* reigned two yeeres
 after hee had taken *Jerusalem*, and dyed.
 Hee was a very eloquent man, expert in
 the Latine and Greeke tongue, and
 in diuers workes in both the tongues.
 Hee loued most entirely iustice and equi-
 ty: for he spared the city of *Jerusalem*
 against

155
The warres of
against hys will, & being compelled there-
vnto. **¶** Sea all the mischief that came vpon
pon it, happened through the malice and
naughtines of the sedicious, as wee haue
touched befoze. And thus farre of the
warres of the second house.

Thus endeth the destruction of
Ierusalem.



The tenne captiuities of the Iewes.

THE Israelites were tenne times led into captiuitie. foure times by the hands of *Sanherib*, & four times by *Nabuchadnezar*, once by *Vaspasian*, and once by superstitious *Adrian*. First inuaded them *Sanherib*, and transposed the *Rubenites*, the *Gadites*, and the halfe tribe of *Danasse*. Hee tooke away also the golden calfe which *Ieroboam* the son of *Nebat* had made. He led them into *Halah Haboz*, to the flood of *Gozan*, and to the Cities of the *Medes*. This captiuitie was in the time of *Pekah*, the sonne of *Remalia*.

The second captiuitie. *Hosca* the sonne of *Ela* remained, and also *Pekah*, the sonne of *Remalia*. Afterward he became the seruant and subiect of *Sanherib* seuen yeres. Then came *Sanherib* the second time, and carried away the tribes of *Asar*, *Isachar*, *Zebulon*, and *Rephthali*, of whom hee let goe free onely one of euery eight. He tooke away also another calfe that was in *Bethel*. After the death of *Ahaz*, reigned *Hizkiah* his son in his steed foure yeres.

The fourth yeeere of whose raigne, *Sanherib* came and entrenched *Samaria*, besieging

1.
Sennacherib.

2.

3.
Zedekia.

Hb

ging

The tenth captivities
ging it thre yeeres, and at length took it
in the 6. yere of the raigne of Hiskiah.
So led hee away the Israeletes that were
in Samaria, the tribe of Ephraim & Ma-
nasse. This is the third captivity.

4. When Nabuchadnezzar had reigned 8.
yeeres, he made warres against Ierusa-
lem, bringing with him the Chuteans be-
retiques out of Babylon, Ethiopia, Pe-
mates, Aum, & Sepharadim: and as
hee warred upon Iudea, he tooke in that
Countrey a hundred and fiftie Citties,
the which there were two Tribes, Iuda
and Simeon, whom hee tooke with him,
and caused them forthwith to be ledde
to Balah and Habur, untill the king of the
Ethiopians rebelled against him, whose
kingdome was on the hinder parts of E-
gypt. Then taking Iuda & Simeon with
hym, he made war with the king of E-
thiopia. So the holy and blessed God deli-
vered them in darke mountaines. There
was foure captivities, whereby ten tribes
went into exile by Sanherib. There re-
mained yet of Iuda 110. thousande, and
of Benjamin 130. thousande in Ierusa-
lem, ouer whom reigned Hiskiah. After
ouer, Sanherib came out of Ethiopia
gain

Sanherib
peraduen-
ture.

of the Jewes.

against Jerusalem the first tyme, leading
with hym 110. thousande: but the bolle
Lord overthrew him there, as it is writ-
ten. And the Angell of the Lorde issuing
forth, smote in the house of Assur 175.
thousand men. This people therefore was
slaine, and no man left but Sanherib and
his two sonnes, and Nabuchadnezar, and
Nebusaradan. This slaughter was in the
fourteenth yere of Hizkiah. Fro which o-
verthrom, untill the time that Nabuchad-
nezar invaded the Jewes, in the reigne of
Iehoiakim, were a hundred and 7. yers.

The fourth yere of Iehoiakim, came
Nabuchadnezar the first tyme, and carried
away three thousande, and twenty, and
three, of the tribes of Juda and Benjamin,
and of other tribes seven thousand, all the
able men, and all theyr power, binding
them with channes.

This is the first captivitie.

Seaven yeres after this captivitie, 6.
came Nabuchadnezar an other time vnto
Dophna a Cittie of Antioch, from thence
he ledde foure thousande and five hundred
of the Tribe of Juda, and of Benjamin
fifty thousande, of the other tribes seven
thousand.

Th 2.

This

The tenth captivities
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and caused them forthwith to be ledde
to Balah and Babor, untill the king of the
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thousand.

Thys

Thys

The tenth captivities

This transmigration made he in Babylon, which is the first captivity.

7. Furthermore, betwixt the first bondage and the seventh, were nine yeeres of the raigne of Zedekiah. When Nabuchadnezzar had raigne nineteene yeeres, he came the third time vnto Jerusalem, and ouercomming Zedekiah, he burnt the Temple, and toke away the pillars, the brason sea, and the furnitures that Solomon made, and all the vessels of the house of the Lord, and the treasures of the house of king which was in Jerusalem: all the vessels hee sent to Babylon. Hee slue also of the Israelites, 9. C. D. and one, besides them that were slaine, because of the bloode of Zacharias. The Levites stood singing a song while slaughter was made of the, but they were not able to finish it, before the enemies entred the Temple, and found them standing in their place, with Harpes in their hands. Wherefore he carried away in this captivity the Levites which were of the seede of Moses, 6. C. D. whom when the Gentiles had brought vnto the Rivers of Babylon, they demanded of the Jewes, Sing vs a song of Sion. And by and by they gnawed of the tops of their fingers with they

of the Iewes.

their teeth, saying, Howe shal we sing the song of the Lorde in a strange land? And the blessed Lord seeing that they wold not sing a song, he loosed them, & placed them on the further side of Sambatia. Moreover, he translated and carried away 8. C. and 32. M. which were all bozne at Iuda and Beniamin, whereof he left in Jerusalem 6. M. setting ouer them for theyr Ruler, Gedalia the sonne of Ahikam, who was slaine after by Ismael the sonne of Netania: whereupon the Israelites being afraid, fled theyr Country into Egypt. This is the seventh transmigration and bondage.

The 27. yeere of the raigne of Nabu- 8.
chadnezar, he tooke Egypt & Tyze, downed the Iewes that were therein, which descended of Amon and Moab, and of the land bordering vpon Israel, vntill they led Ieremie & Baruch with them into Egypt. This is the eyght captiuitie. Then the Israelites that remained alive in Egypt, departed vnto Alexandria, and remained in it vntill they grewe and encreased vnto many thousandes: and who so sawe not theyr gloze, saw no gloze in his tyme. For there was in it the sanctuary, the alter, the

The tenth captivities

offerings, incenses, the ordinaunce of bread
of faces, the houses of studies, and schools
without number, men of great substance,
riches, and power. But wicked Trogane
made war upon them, and slue very many
of them. After came Alexander again
them, who slue also many of them. These
are the 8. captivities or bondages, which
befel in the first house, and time of the first
temple.

9. After the desolation of the first house, 70
yeeres, Cyrus the sonne of Esther, sent
to Nehemiah, Zerobabel, Baruch, and the
whole societie, and they builded the second
house. Then after foure yeeres, of the
raigne of Cyrus, after the house was
stroyed, Ezra went from Babylon, with
foure thousande in his company, and the
Israelites were afflicted and yered, by
Cyrus for the space of 23. yeeres.

Then came Alexander the king of Ma-
cedonia, and slue Cyrus, and when he had
raigned 12. yeeres, hee dyed. After he
came 4. usurpers, which afflicted the Is-
raelites 158. yeeres. But after that, the sonne
of Hasmonae came, they slue those us-
pers, and taking the dominion from them,
raigned themselues 103. yeeres.

Then raigned one 77. yea, the seruante of
 Asmonai, who killed his Maisters, and
 theyr whole family, save one mayd whom
 he loved. But the climbing up to the topp
 of his house, he sayd, There is no body left a-
 lone of my fathers house but I alone: so
 he cast herself headlong from the top of
 the house, and dyed. Herod did lay her in
 a stone, and preserved her so, the space of
 seven yeres. There were that said he had
 a small copulation with her after she was
 dead.

Herod and Agrippas his sonne, and Mo-
 nabaz his nephew, held the kingdome one
 hundred and three yeres. So hast thou 4.
 hundred & three yeres of the second house.
 Then came Vaspasian Caesar, and Titus his
 sonnes sonne, and wasted the second house,
 carrying away Israel unto Rome. This
 is the 9. transmigration. Moreover, one
 temple remained after the desolation and
 pulling of the temple 52. yeres.

After that, *Aurrianus* who used super- 10.
 stition with bones, made warres upon
 them, and transposed Israell from theyr
 country when he had spoiled it, convey-
 ing them into Spayne. This is the tenth
 captivity.

This

The tenn captiuities
Haymo. Thys *Adrian* vanquished the *Iewes*
(which rebelled the seconde time againe
the *Romanes*) with a finall and utter de-
struction, forbidding, and not suffering
them, in any wise to enter into *Jerusalem*, which hee had begun to fortifie with
very strong walles, and caused it to be cal-
led *Helia* after his name. He caused also
How to be grauen ouer the chiefe gate
the *Citty*, and the *Iewes* vnder her feet
carued in stone, in toke of their subiection.

Historia
utrinque
testamēti.

FINIS.

CVM PRIVILEGIO.



